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THE

HISTORY OF FREEMASONRY.

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PREFACE.

Perhaps there is no better method of refuting the calumnies to which the Order of Freemasonry is subjected, than placing before an enlightened and impartial public, a correct and rational history of the "nature, origin and progress of the institution." No work, better adapted than such a history, to improve the *masonic intellect* and, consequently, the moral and social character of the fraternity, could, at this time, be placed in the hands of its members. Deeply impressed with the truth of these considerations, and regarding the present as a time when no remissness on the part of the brethren, in correcting the fallacious impressions which seem to have gained credence in public opinion, should be indulged, we have assumed the responsibility of adapting to the present state of the institution and the requirements of the brotherhood, the 'history of Freemasonry' by Alex. Lawrie.

To this work we have affixed a large number of historical and explanatory notes; have added many corroborative facts and some additional testimony; and have made such emendations in the text as are warranted by subsequent developments; but in no case have presumed, in this manner, upon the author, without due considera-

tion; nor without giving the reasons by which we have been influenced. We have also prefixed a Sketch of the history of the institution in America. With these additions, we flatter ourselves the work will meet with a favorable reception and be the medium of much good. It will be found to contain very little of that extraneous matter, which usually encumbers and discredits the *thousand and one* pretended histories of the institution. The author has aimed to inform his readers; rather than, like many of his predecessors, to exhibit himself as a man of profound erudition and deep research: he has given evidence of this, without the usual quantum of nonsense. The work was first published at Edinburgh in 1804, and we believe has never been republished in this country.

The history of a peaceful institution, observes the author, whose proceedings are concealed from the public eye, can be interesting only to its members, who are solicitous about the honor and advancement of their order. But, whenever it influences the opinions and practices of men; whenever it contributes to the disturbance or degradation of communities; and whenever it is deemed an instrument in the promotion of those great revolutions, which involve, in their consequences, the happiness of individuals and the stability of nations, it may then arrogate some title to public attention. That such allegations have been made against the fraternity of Freemasons, is a circumstance known to all. A few weak-minded and bigoted men have represented the lodges of the order as caverns of darkness, in which the most detestable schemes have been hatched; and from which have issued those monsters of wickedness who have unsettled the tranquillity of nations, and subverted the principles of religion and of government. The scenes alluded to are deeply imprinted on the minds of all; and it must have occasioned no small degree of terror to the friends of order, were they convinced that there existed in every town, nay, in every village of their native land, a dangerous association of powerful men, who were partakers in such enormities, and conspirators against existing governments. We cannot sufficiently admire that depth of wisdom which pretended to discover such evils, nor applaud that stretch of patriotism which warned Europe of her danger. But we must be allowed to think, that such pretended discoveries have been productive of the most baneful effects: They have weakened that reliance which man naturally places upon man: They have broken those ties which bind together the members of the same community: They have introduced distrust, suspicion, and terror, into every district where Freemasonry prevails, and where such reports have been credited.

For the instruction of those who desire to be initiated into the order, and for the improvement of those already initiated, this treatise is now published. "The works on this subject, which have already been given to the world, are of such a repulsive nature, as to deter the most inquisitive from their perusal. They contain nothing more than a meagre account of public buildings; and by referring the origin of the order to the creation of the world, and ranking among the list of Freemasons, the most celebrated monarchs of the east, without any authority from authentic history, their authors have discredited an institution, which they meant to have honored. It shall be the object, therefore, of the following work, to divest the history of Freemasonry of that jargon and mystery, in which it hath hitherto been enveloped; and to attempt something like a classical view of this ancient and respectable institution.

"The difficulties attendant on such an undertaking, can be obvious to those only, who are, in some measure, acquainted with the subject. From the very constitution of the fraternity, its origin must be involved in obscurity; the materials for its history must be scanty in the extreme; and those which can be procured, cannot in themselves be of such an interesting nature as to excite general attention. The history of an association, however, which has existed from the remotest antiquity; which has extended to every corner of the world, and embraced men of every rank, of every religion, and of every form of government, must surely be interesting to a contemplative man, who is accustomed to discover new features of the mind, in every human institution. But those who derive amusement, only from the recital of bloody wars and domestic commotions, who are delighted with romantic narrations, and stories of imaginary happiness and misery, will find here no gratification of their sanguinary and corrupted taste. They will turn, with disappointment, from the history of a peaceable association, formed for the purpose of scientific improvement, and the exercise of mutual benevolence; patronising and executing those magnificent structures, which at one time contributed to the utility and ornament of nations, and at another, to the amusement and admiration of succeeding ages;—an association sometimes persecuted from the jealousy of power,—sometimes alarmed by the threats of superstition,—frequently attacked, but never overturned."

HISTORY OF FREEMASONRY.

[On the separation of Professions.]

When men are in a state of barbarity, and are scattered over the surface of a country in small and independent tribes, their wants are as small in magnitude, as they are few in number. It is in the power, therefore, of every individual, to perform, for himself and his family, every work of labour which necessity or comfort requires ; and while, at one time, he equips himself for the chace or the combat, at another, he is rearing a habitation for his offspring, or hollowing his canoe to surmount the dangers of the sea. But so soon as these tribes associate together, for the purposes of mutual protection and comfort, civilization advances apace ; and, in the same proportion, the wants and desires of the community increase. In order to gratify these, the ingenuity of individuals is called forth ; and those, who, from inability or indolence, cannot satisfy their own wants, will immediately resort to the superior skill of their neighbours. Those members of the community, who can execute their work with the greatest elegance and celerity, will be most frequently employed ; and, from this circumstance, combined with the principle of emulation, and other causes, that distinction of professions will arise, which is found only among nations considerably advanced in civilization and refinement.

[Superiority of Architecture as a separate Profession.]

One of the first objects of man, in a rude state, is to screen himself and his family from the heat of a tropical sun, from the inclemency of the polar regions, or from the sudden changes of more temperate climates. If he have arrived at such a degree of improvement, as to live under the dominion of a superior, and under the influence of religious belief, the palace of his king and the temple of his gods will be reared in the most magnificent stile, which his skill can devise, and his industry accomplish, and decked with those false ornaments, which naturally catch the eye of unpolished men. From that principle, which impels the lower orders to imitate the magnificence and splendor of their superiors, a foundation will be laid for improvement in the art of building ; and it is extremely probable, from the circumstances which have been mentioned, as well as from others, which the slightest reflection will suggest, that architecture will be the first profession, to which men will exclu-

sively devote their attention ; and for which they will be trained by an established course of preparatory education.

Nor is it from this ground only, that Masonry derives its superiority as a separate profession. While many other arts administer to our luxury and pride, and gratify only those temporary wants and unnatural desires, which refinement has rendered necessary; the art of building can lay claim to a higher object. The undertakings of the architect, not only furnish us with elegant and comfortable accommodation from the inclemency of the seasons, from the rapacity of wild beasts, and the still more dangerous rapacity of man ; they contribute also to the ornament and glory of nations; and it is to them that we are indebted for those fortresses of strength, which defend us from the inroads of surrounding enemies. Nor can the works of the architect be ranked among those objects, which furnish amusement and accommodation for a few years, or at most during the short term of human life ; they descend unimpaired from generation to generation ; they acquire additional grandeur and value from an increase of age ; and are the only specimens of human labour which, in some measure, survive the revolutions of kingdoms, and the waste of time. The splendid remains of Egyptian, Grecian and Roman architecture, which, in every age, have attracted the attention of the learned, and excited the astonishment of the vulgar, are standing monuments of the ingenuity and power of man ; and, in ages yet to come, they will reflect a dignity on the art of building, to which no other profession can arrogate the slightest claim.

But there is still another consideration, which entitles architecture to a decided pre-eminence among the arts. It is itself the parent of many separate professions ; and requires a combination of talents and an extent of knowledge, for which other professions have not the smallest occasion. An acquaintance with the sciences of geometry,[1] and mechanical philosophy, with the arts of sculpture and design, and other abstruse and elegant branches of knowledge, are indispensible requisites in the education of an architect ; and raise his art to a vast height above those professions, which

1. Geometry was formerly taught in the lodges ; and, at one period, a perfect knowledge of this, as well as of some other sciences, could be obtained from no other source. It is now, in a great measure, neglected. The reasons by which the lodges were induced to lay it aside, are obvious ; but we believe, nevertheless, that its revival would tend to the permanent good of the members, and to the credit and usefulness of the institution: it is a science replete with sublimity and grandeur, and is the basis on which the superstructure of Freemasonry is erected.

practice alone can render familiar, and which consist in the mere exertion of muscular force. It appears, then, from these considerations, that there is some foundation, in the very nature of architecture, for those extraordinary privileges, to which Masons have always laid claim, and which they have almost always possessed—privileges, which no other artists could have confidence to ask, or liberty to enjoy ; and there appears to be some foundation for that ancient and respectable order of Freemasons, whose origin we are now to investigate, and whose progress we are soon to detail.

But, that we may be enabled to discover Freemasonry under those various forms, which it has assumed in different countries, and at different times, before it received the name which it now bears; it will be necessary to give a short description of the nature of this institution, without developing those mysteries, or revealing those ceremonial observances which are known only to the brethren of the order.

[Description of the Institution of Freemasonry.]

Freemasonry is an ancient and respectable institution, embracing individuals of every nation, of every religion, and of every condition in life. Wealth and power are not necessary to the person of a Freemason. An unblemished character and a virtuous conduct,[2] are the only qualifications which are requisite for admission into the Order. In order to confirm this institution, and attain the ends for which it was originally formed, every candidate must come under a solemn engagement never to divulge the mysteries and ceremonies of the Order, nor communicate to the uninitiated those important precepts, with which he may be entrusted ; and those proceedings and plans, in which the Fraternity may be engaged. After the candidate has undergone the necessary ceremonies, and received the usual instructions, appropriate words and significant signs are imparted to him, that he may be enabled to distinguish his Brethren of the Order from the uninitiated public ; and convince others that he is entitled to the privileges of a Brother, should he be visited by distress or want, in a distant land. If the newly admitted member be found qualified for a higher degree, he is promoted, after due intervals of probation, till he has received that Masonic knowledge, which enables him to hold the highest offices of

2. And a belief in the existence of Deity ; for no Atheist can legally obtain admittance into our lodges : it is too sacred a place for a being so irrational.

trust, to which the Fraternity can raise its members. In all ages, it has been the object of Freemasonry, not only to inform the minds of its members, by instructing them in the sciences and useful arts, but to better their hearts by enforcing the precepts of religion and morality. In the course of the ceremonies of initiation, brotherly love, loyalty and other virtues, are inculcated in hieroglyphic symbols; and the candidate is often reminded, that there is an eye above which observeth the workings of the heart, and is ever fixed upon the thoughts and the actions of men. At regular and appointed seasons,[3] convivial meetings of the Fraternity are held in lodges constructed for this purpose: Temperance, harmony, and joy, characterise these mixed assemblies. All distinctions of rank seem to be laid aside, all differences in religious and political sentiments are forgotten; and those petty quarrels which disturb the quiet of private life, cease to agitate the mind. Every one strives to give happiness to his brother; and men seem to recollect, for once, that they are sprung from the same origin, that they are possessed of the same nature and are destined for the same end.

[Different opinions respecting the origin of the Institution.]

Such are the general features of an institution, which has produced so great division in the sentiments of the learned, respecting its origin and tendency. While a certain class of men,[4] a little overanxious for the dignity of their order, have represented it as coeval with the world; others, influenced by an opposite motive, have maintained it to be the invention of English Jesuits, to promote the views of that intriguing and dangerous association. Some philosophers, among whom we may reckon the celebrated Chevalier Ramsay, have laboured to prove, that Freemasonry arose during the Crusades; that it was a secondary order of chivalry; that its forms originated from that warlike institution; and were adapted to the peaceful habits of scientific men. Mr. Clinch has attempted, with considerable ingenuity and learning, to deduce its origin from

3. 24th of June and 27th of December. These celebrations, in commemoration of the St. Johns, are generally in this country public.

4. Anderson, Desaguliers, Smith, Preston, and others; who have written many good things and thrown much light on the history of the institution; but whose zeal has sometimes led them into strange conjectures, and brought upon the fraternity an unmerited obloquy and ridicule.—Some American writers on this subject are equally obnoxious to censure. Masonry, like many other things, has been much talked about and little understood, both by its friends and its enemies.

the institution of Pythagoras. M. Barruel supposes, that it is a continuation of the Templars ; while others, with a degree of audacity and malice, rarely to be found in the character of ingenuous men, have imputed the origin of Freemasonry to secret associations, averse to the interests of true government, and pursuing the villainous and chimerical project of levelling the distinctions of society, and freeing the human mind from the sacred obligations of morality and religion.

Without adopting any of these untenable opinions, or attempting to discover the precise period when Freemasonry arose, it may be sufficient to show, that it can justly lay claim to an early origin, and that it has existed from that period to the present day, under different forms and different appellations.[5] In the execution of this task, the candid enquirer will be satisfied with the strong and numerous resemblances, as the nature of the subject excludes the possibility of rigid demonstration. Every human institution is subject to great and numerous variations ; the different aspects under which they appear, and the principles by which they are regulated, depend upon the progress of civilization, upon the nature of the government by which they are protected, and on the peculiar opinions and habits of their members. If, therefore, in comparing Freemasonry with other ancient associations, we should find it coincide with them in every circumstance, there would be strong reasons for suspecting that the imagination of the writer had counterfeited resemblances when destitute of authentic information ; or that the Order had adopted the rites and ceremonies of antiquity, to cloak the re-

5. M. Mounier observes that, if the order of Freemasons existed among the ancients, it would have been mentioned by contemporary authors.—Mr. Lawrie replies : "This argument, however, for the recency of their origin, is far from being conclusive. A secret association unconnected with national affairs, would seldom come under the consideration of contemporary writers, who could only tell their readers that such an association existed. They who believe that the Eleusinian mysteries were those of Freemasonry, under a different appellation, will deny the premises from which Mounier's conclusion is drawn. These mysteries existed in the eighth century of the Christian æra, and have been mentioned by contemporary authors, on account of their connection with the history of the times, and the religion of their country. From the eighth century, to the revival of learning in Europe, Freemasonry must have been in a very languishing condition, and could not engage the attention of writers, when but few lodges, and still fewer authors existed. The minds of men were then bent upon less noble pursuits. Science and common sense were no where to be found ; and those amiable propensities of the heart, upon which Freemasonry is founded, were smothered under that debasing superstition, which characterised those ages of ignorance and iniquity."

cency of their origin, to command the veneration, and excite the notice of the public. Against Freemasonry, however, this charge cannot be preferred: We shall have occasion to consider it when connected with the idolatry of the heathens, when devoted to the church of Rome, and when flourishing under the milder influence of the reformed religion.

[It probably originated in Egypt.]

As men in the early ages of society, were destitute of those methods of diffusing knowledge which we now enjoy, and even of those which were used in Greece and Rome, when the art of printing was unknown ; the few discoveries in art and science which were then made, must have been confined to a small number of individuals. In these ages, the pursuit of science must have been a secondary consideration, and those who did venture to explore the untrodden regions of knowledge, would overlook those unsubstantial speculations, which gratify the curiosity of philosophic men ; and would fix their attention on those only which terminate in public utility, and administer to the necessities of life. As architecture could only be preceded by agriculture itself,[6] it must have been in this science that the first efforts of human skill were tried ; and in which man must have first experienced success in extending his dominion over the works of nature. The first architects, therefore, would be philosophers. They alone required the assistance of art ; and they alone would endeavour to obtain it. The information which was acquired individually, would be imparted to others of the same profession ; and an association would be formed for the mutual communication of knowledge, and the improvement of its members.— In order to preserve among themselves that information which they alone collected ; in order to excite amongst others a higher degree of respect for their profession, and prevent the intrusion of those who were ignorant of architecture, and, consequently, could not promote the object of the institution, appropriate words and signs would be communicated to its members ; and significant ceremonies would be performed at their initiation, that their engagement

6. Architecture is believed to be the primordial science. In those warm climates, which seem to have been the first inhabited parts of the globe, mankind stood in immediate need of shade from the sun. "Sticks laid across from tree to tree, and covered with brushwood and leaves, formed the first houses in those delightful regions." "At last, agriculture led the inhabitants out of the woods into the open country ;" and more durable buildings became necessary, when stone was substituted for timber.

to secrecy might be impressed upon their minds, and greater regard excited for the information they were to receive. Nor is this mere speculation ; there exist at this day, in the deserts of Egypt, such monuments of architecture, as must have been reared in those early ages, which precede the records of authentic history ; and the erection of these stupendous fabrics, must have required an acquaintance with the mechanical arts, which is not in the possession of modern architects. It is an undoubted fact, also, that there existed in those days, a particular association of men, to whom scientific knowledge was confined, and who resembled the society of Freemasons in every thing but the name.

In Egypt,and those countries of Asia which lie contiguous to that favoured kingdom, the arts and sciences were cultivated with success, while other nations were involved in ignorance: It is here, therefore, that Freemasonry would flourish, and here only can we discover marks of its existence in the remotest ages. It is extremely probable that the first, and the only object of the society of Masons, was the mutual communication of knowledge connected with their profession ; and that those only would gain admittance into their Order, whose labours were subsidary to those of the architect. But when the ambition or vanity of the Egyptian priests prompted them to erect huge and expensive fabrics, for celebrating the worship of their Gods, or perpetuating the memory of their kings, they would naturally desire to participate in that scientific knowledge, which was possessed by the architects they employed ; and as the sacerdotal order seldom fail, among a superstitious people, to gain the objects of their ambition, they would, in this case, succeed in their attempts and be initiated into the mysteries, as well as instructed in the science of Freemasons. These remarks will not only assist us in discovering the source from which the Egyptian priests derived that knowledge, for which they have been so highly celebrated ; they will aid us also in accounting for those changes which were superinduced on the forms of Freemasonry, and for the admission of men into the Order, whose professions had no connection with the royal art.

When the Egyptian priests had, in this manner, procured admission into the society of Freemasons, they connected the mythology of their country, and their metaphysical speculations concerning the nature of God, and the condition of man, with an association formed for the exclusive purpose of scientific improvement, and produced that combination of science and theology which, in after ages, formed such a conspicuous part of the principles of Freemasonry.

The knowledge of the Egyptians was carefully concealed from the vulgar ; and when the priests did condescend to communicate it to the learned men of other nations, it was conferred in symbols and hieroglyphics, accompanied with particular rites and ceremonies, marking the value of the gift they bestowed. What those ceremonies were, which were performed at initiation into the Egyptian mysteries, we are unable, at this distance of time, to determine.— But as the Eleusinian and other mysteries had their origin in Egypt, we may be able, perhaps, to discover the qualities of the fountain, by examining the nature of the stream.

[Its importation into Greece,under the form of the Eleusinia and Dionysia]

The immense population of Egypt, conjoined with other causes, occasioned frequent emigrations from that enlightened country.— In this manner it became the centre of civilization, and introduced into the most distant and savage climes, the sublime mysteries of its religion, and those important discoveries and useful inventions, which originated in the ingenuity of its inhabitants. The first colony of the Egyptians that arrived in Greece, was conducted by Inachus, about nineteen hundred and seventy years before the Christian æra ; and about three centuries afterwards, he was followed by Cecrops, Cadmus and Danaus.[7] The savage inhabitants of Greece beheld with astonishment the magical tricks of the Egyptians ; and regarded as gods those skilful adventurers, who communicated to them the arts and sciences of their native land. In this manner were sown those seeds of improvement, which, in future ages, exalted Greece to such pre-eminence among the nations.

After the Egyptian colonies had obtained a secure settlement in their new territories, and were freed from those uneasy apprehensions, which generally trouble the invaders of a foreign land ; they instituted, after the manner of their ancestors, particular festivals or mysteries, in honor of those who had benefitted their country by arts or by arms. In the reign of Ericthonius, about fifteen hundred years before the commencement of our æra, the Eleusinian mysteries were instituted in honour of Ceres, who, having come to Greece in quest of her daughter, resided with Triptolemus at Eleusis, and instructed him in the knowledge of agriculture, and in the still more important knowledge of a future state.

About the same time, the Panathenea were instituted in honor of

7. Cecrops arrived in Attica in 1657, B. C. Cadmus came from Phenicia to Beotia in 1594, B. C. and Danaus to Argolis in 1586, B. C.

Minerva, and the Dionysian mysteries in honour of Bacchus, who invented theatres, and instructed the Greeks in many useful arts, but particularly in the culture of the vine.[8] That the Eleusinian and Dionysian mysteries were intimately connected with the progress of the arts and sciences, is manifest from the very end for which they were formed ;[9] and that they were modelled upon the mysteries of Isis and Osiris,[10] celebrated in Egypt, is probable from the similarity of their origin, as well as from the consent of ancient authors. If there be any plausibility in our former reasoning, concerning the origin of knowledge in Egypt, it will follow that the Dionysia and the mysteries of Eleusis, were societies of Freemasons, formed for scientific improvement, though tinctured with the doctrines of the Egyptian mythology.

[Comparison between the Eleusinia and Freemasonry.]

But it is not from conjecture only that this conclusion may be

8. Bacchus or Dionysius came into Greece during the reign of Amphycton, who flourished about 1497, B. C.

9. In the American edition of the Encyclopædia, art. *arch*, we find the following particulars relative to this association: We know that the Dionysiacs of Ionia, (which place has, according to Herodot., always been celebrated for the genius of its inhabitants,) "were a great corporation of architects and engineers, who undertook, and even monoplized, the building of temples, stadiums and theaters, precisely as the fraternity of Masons, are known to have, in the middle ages, monopolized the building of cathedrals and conventual churches. Indeed the Dionysiacs resembled the mystical fraternity, now called freemasons, in many important particulars. They allowed no strangers to interfere in their employment ; they recognized each other by signs and tokens ; they professed certain mysterious doctrines, under the tuition and tutelage of Bacchus, to whom they built a magnificent temple at Teos, where they celebrated his mysteries as solemn festivals ; and they called all other men profane, because not admitted to these mysteries."

10. *Osiris* was a celebrated deity of the Egyptians. The ancients differ greatly in opinion concerning him, but they all agree that, as king of Egypt, he took great care to civilize his subjects, and to teach them agriculture. After he had accomplished a reform at home, he resolved to go and spread civilization in other parts of the earth. He left his kingdom to the care of his wife *Isis*. His march was through Æthiopia.—He afterwards passed through Arabia and visited the greatest part of the kingdoms of Asia and Europe, where he enlightened the minds of men by introducing among them the worship of the gods, and a reverence for the wisdom of a Supreme Being. Banier represents him to be the same as *Misraim*, the son of *Cham*, who peopled Egypt soon after the deluge; and according to Plutarch, it was under the names of Osiris and Isis that the Egyptians first adored the God of Nature. Osiris was usually represented by the figure of an ox, with a cap on his head, like a mitre. By some mythologists he is considered the same as the *Sun*, and Isis is represented as the *Moon*. The worship paid to him is similar to that paid to Bacchus, Dionysius, Jupiter, &c.

drawn. The striking similarity among the external forms of these secret associations, and the still more striking similarity of the objects they had in view, are strong proofs that they were only different streams issuing from a common fountain. Those who were initiated in the Eleusinian mysteries, were bound by the most awful engagements, to conceal the instructions they received, and the ceremonies that were performed. None were admitted as candidates, till they arrived at a certain age; and particular persons were appointed to examine and prepare them for the rites of initiation. Those whose conduct was found irregular, or who had been guilty of atrocious crimes, were rejected as unworthy of initiation, while the successful candidates were instructed, by significant symbols, in the principles of religion; were exhorted to quell every turbulent appetite and passion; and to merit, by the improvement of their minds, and the purity of their hearts, those ineffable benefits which they were still to receive. Significant words were communicated to the members: Grand officers presided over their assemblies: Their emblems were exactly similar to those of Freemasonry; and the candidate advanced from one degree to another, till he received all the lessons of wisdom and virtue, which the priests could impart. But besides these circumstances of resemblance, there are two facts transmitted to us by ancient authors, which have an astonishing similarity to the ceremonies of one of the degrees of Freemasonry. So striking is the resemblance, that every brother of the Order who is acquainted with them, cannot question, for a moment, the opinion which we have been attempting to support.[11]

Having thus mentioned some features of resemblance between the mysteries of Eleusis and those of Freemasonry, let us now attend to the sentiments of contemporaries, respecting these secret associations; and we will find that they have been treated with the same illiberality and insolence. That some men, who, from self-sufficiency, or unsocial dispositions, have refused to be admitted into these Orders, should detract from the character of an association, which pretends to enlighten the learned, and expand the affections of narrow and contracted minds, is by no means a matter of surprise; and it is equally consistent with human nature, that those, whose irregular conduct had excluded them from initiation, should calumniate an Order, whose blessings they were not allowed to participate, and whose honours they were prohibited to share. Men of

11. The reader is referred, for a further explanation of this, to the 6th vol. of the Encyclopœdia Britannica, art. Eleusinia.

this description represented the celebration of the Eleusinian mysteries, as scenes of riot and debauchery ; and reproached the members of the association, that they were not more virtuous, and more holy than themselves. But it is the opinion of contemporary writers, that these rumours were wholly conjectural ; and originated in the silence of the initiated, and the ignorance of the vulgar. They even maintain that, the mysteries of Eleusis produced sanctity of manners, attention to the social duties, and a desire to be as distinguished by virtue as by silence. The illustrious Socrates[12] could never be prevailed upon to partake of these mysteries ; and Diogenes, having received a similar solicitation, replied, that Patæcion, a notorious robber, obtained initiation ; and that Epaminondas and Agesilaus never desired it. But did not these men know, that in all human societies, the virtuous and the noble must, sometimes, associate with the worthless and the mean ? Did they not know that there often kneel in the same temple, the righteous and the profane; and that the saint and the sinner frequently officiate at the same altar ? Thus did the philosophers of antiquity calumniate and despise the mysteries of Eleusis ; and, in the same manner, have some pretended philosophers of our own day, defamed the character, and questioned the motives of Freemasons. With a little less modesty than the ancients, they have not, like them, quarrelled us, because we are not more virtuous than themselves ; they have told us, that we are less than the least of men, and charged upon us crimes as detestable in the eyes of Masons, as they are hostile to the interests of men.

This similarity of treatment, which the mysteries of Ceres and Freemasonry have received, is no small proof of the similarity of their origin and their object. To this conclusion, however, it may be objected that, though the points of resemblance between these secret societies are numerous, yet there were circumstances in the celebration of the Eleusinian mysteries, which have no counterpart in the ceremonies of Freemasonry. The sacrifices, purifications,

12. Socrates, the greatest philosopher of all the ancients, the "very founder of philosophy itself," as the earl of Shaftesbury calls him, was born at Alopece, in Attica, 467 years before Christ ; and was put to death by the Athenians, on a false charge (preferred by Melitus) of atheism, 400 years B. C. The refusal of Socrates to unite in the mysteries of Eleusis has been seized upon to show that he held the masonic fraternity in great contempt ; but the inferrence, to say the least of it, is unjustifiable and illiberal : It was probably on account of some difference of opinion in matters of faith, that he declined connecting himself with this association.

hymns and dances, which were necessary in the festival of Ceres, have, indeed, no place in the society of Freemasons. But these points of dissimilarity, instead of weakening, rather strengthen our opinion. It cannot be expected, that in the reign of Polytheism, just sentiments of the deity should be entertained; and much less that the adherents of Christianity, should bend their knees to the gods of the heathens. The ancients worshipped those beings, who conferred on them the most signal benefits, with sacrifices, purifications, and other tokens of their humility and gratitude. But when revelation had disclosed to man more amiable sentiments concerning the Divine Being, the society of Freemasons banished from their mysteries, those useless rites, with which the ancient brethren of the Order attempted to appease and requite their deities; and modelled their ceremonies upon this foundation, that there is but one God, who must be worshipped in spirit and in truth.

The mysteries of Ceres were not confined to the city of Eleusis; they were introduced into Athens about thirteen hundred and fifty-six years before Christ; and, with a few slight variations, were observed in Phrygia, Cyprus, Crete and Sicily. They had reached even to the capital of France;[13] and it is highly probable that, in a short time after, they were introduced into Britain, and other northern kingdoms. In the reign of the Emperor Adrian,[14] they were carried into Rome, and were celebrated, in that metropolis, with the same rites and ceremonies, which were performed in the humble village of Eleusis. They had contracted impurities, however, from the length of their duration, and the corruption of their abettors; and though the forms of initiation were still symbolical of the original and noble objects of the institution; yet the licentious Romans mistook the shadow for the substance; and, while they underwent the rites of the Eleusinian mysteries, they were strangers to the object for which they were framed.

13. The author of "Praise of Paris, or a sketch of the French capital," observes, in the preface to his work, that Paris is derived from *Par Isis*, because it was built beside a temple dedicated to that goddess;—that this temple was demolished at the establishment of Christianity, and that there remains, to this day, in the Petits Augustins, a statue of Isis nursing Orus.

14. This emperor was born at Rome, January 24, in the year of Christ 76. He was a renowned general and great traveller; and visited Britain A. D. 117; at which time he built the famous wall, or rampart, extending from the Tyne to the Solway Frith, 80 miles in length, to prevent the incursions of the Caledonians into the northern counties of England, then under the Roman government. He was well skilled in the polite arts, and distinguished as a writer on various subjects. He died at Baiæ, in the 63d year of his age.

About the begining of the fifth century, Theodosius the Great,[15] prohibited and almost totally extinsuished the Pagan Theology in the Roman empire ; and the mysteries of Eleusis suffered in the general devastation. It is probable, however, that these mysteries were celebrated, in spite of the severe edicts of Theodosius ; and that they were partly continued during the dark ages, though stript of their original purity and splendor: We are certain, at least, that many rites of the Pagan religion were performed, under the dissembled name of convivial meetings, long after the publication of the Emperor's edicts: and Psellus, informs us, that the mysteries of Ceres subsisted in Athens till the eighth century of the Christian æra, and were never totally suppressed.

Having thus considered the origin and decline of the mysteries of Eleusis ; and discovered in them, numerons and prominent features of resemblance to those of Freemasonry ; we may reasonably infer, that the Egyptian mysteries which gave rise to the former, had a still nearer affinity to the latter ; and, from this conclusion, the opinions that were formerly stated, concerning the antiquity of the Order, and the origin of Egyptian knowledge, will receive very considerable confirmation.

[Connection between the Eleusinian and Dionysian mysteries.]

Let us now direct our attention to the Dionysia,[16] or mysteries of Bacchus, which were intimately connected with those of Ceres, and perhaps, still more with the mysteries of Freemasonry. Herodotus[17] informs us that the solemnities, in honour of Dyonysius or Bacchus, were originally instituted in Egypt, and were transported from that country into Greece, by one Melampus. But not only did the mysteries of Ceres and Bacchus flow from the same source, the one was in some measure interwoven with the order, and it is almost certain, from what we are now to mention, that those who were initiated into the former, were entitled to be present at the celebration of the latter. The sixth day of the Eleusinian festival was the most brilliant of the whole. It received the appellation of Bac-

15. Theodosius was the last of the Roman emperors ; a convert to Christianity, and a renowned general and legislator. He was born A. D. 335, and died at the age of sixty.

16. See note 9.

17. Lib. ii. The testimony of Herodotus is greatly corroborated, when we recollect that there were temples in Egypt, erected in honor of Bacchus. It is not probable that the Egyptians would borrow from the Greeks.

chus, because it was chiefly, if not exclusively, devoted to the worship of that god. His statue, attended by the initiated and the ministers of the temple, was conducted from Athens to Eleusis, with much pomp and solemnity: And after it had been introduced into the temple of Ceres, it was brought back to Athens with similar ceremonies. The connection between the Eleusinian and Dionysian mysteries is manifest, also, from the common opinion, that Ceres was the mother of Bacchus: And Plutarch assures us, that the Egyptian Isis was the same with Ceres ; that Osiris was the same with Bacchus ; and that the Dionysia of Greece was only another name for the Pamylia of Egypt. As Bacchus was the inventor of theatres, as well as of dramatical representations, that particular class of Masons, who were employed in the erection of these extensive buildings, were called the Dionysian artificers, and were initiated into the mysteries of their founder, and consequently into those of Eleusis. But, from the tendency of the human mind to embrace the ceremonial, while it neglects the substantial part of an institution, the Dionysian festival, in the degenerate ages of Greece, was more remarkable for inebriation and licentiousness, than for the cultivation of virtue and of science ; and he who was at first celebrated as the inventor of arts, was afterwards worshipped as the god of wine. Those who were desirous of indulging, secretly, in licentious mirth and unhallowed festivity, cloaked their proceedings under the pretence of worshipping Bacchus ; and brought disgrace upon those mysteries, which were instituted for the promotion of virtue and the improvement of art.[18]

About two hundred years before Christ, an illiterate and licentious priest came from Greece to Tuscany, and instituted the Bacchanalia, or feast of the Bacchanals. From Tuscany they were imported to Rome ; but the promoters of these midnight orgies having proceeded to the farthest extremity of dissipation and disloyalty, they were abolished throughout all Italy, by a decree of the senate. It has been foolishly supposed, that the Bacchanalia were similar to the Dionysian mysteries, merely because they were both dedicated to Bacchus. The Liberalia of Rome was the festival corresponding to the Dionysia of Greece ; and it is probable that this feast was observed, throughout the Roman empire, till the abroga-

18. At Athens, those of both sexes were initiated into this solemnity ; if solemnity it might then be called. The worshippers ran about the hills and country, nodding their heads, dancing in ridiculous postures, and filling the air with hidious shrieks and shouts.

tion of the Pagan theology, in the reign of Theodosius. The opinion which an impartial enquirer would form, concerning the nature and tendency of the mysteries of Bacchus, would not be very favourable to the character of the institution. But it should be remembered that deviations from the intentions and form of any association, are no objection to the association itself: They are rather proofs of its original purity and excellence ; as it is not from the paths of vice, but from those of virtue, that we are accustomed to stray.

[To be continued.]

REFLECTIONS ON EARLY DAYS.

" Beloved moment ! then 'twas first I caught
" The first foundation of romantic thought."

How sweet to reflect on past Early hours ;
When thoughts of youth are embosom'd in flowers ;
When truth, in blossom, is pure as the snows,
And beauty of earth like blush of the rose.
Mind, unassuming, spreads sweetly around
Joys of contentment, with gratitude crown'd.
Visions of fancy, encircled with truth,
Dance to the heart, on the green hills of youth.
When care and sorrow are strangers indeed,
Time glides so calmly, no changes we heed.
Hopes of the future are tenderly green;
Pure springs of knowledge are tasted and seen :
Grief and affliction come not to the heart,
Arrows of anguish and thorns to impart.
Rays of misfortune pass fleetingly by ;
Sunshine and gladness their absence supply.
When life is a summer, current with smiles ;
And each passing hour some pleasure beguiles.
Simplicity then the moments adorn ;
And innocence sports in gems of the morn.
How sweet to reflect on moments like these ;
When morning of life is passing in ease ;
When fancy's wild dreams are glowing with life ;
And bland smiles of love unmingled with strife.
Those moments were fair, the visions of bliss,
More pure, more perfect, more lovely than this !
Those delights are now faded, nor traces remain,
'Till sweet retrospection recalls them again. S. A. T.

DEFENCE OF MASONRY.

NUMBER I.

[For the matter of these papers we are indebted to the Hon. JOHN M. GOODENOW, P. G. M. of the G. Lodge of Ohio. We recommend them to the attentive perusal of friend and foe. They contain a fair and manly refutation of the gross charges which ignorance and bigotry have preferred against the masonic institution.]

HISTORY shews the persecutions and sufferings of our Fraternity, in the darker ages of the world, and in the benighted regions of the earth, even where her Temples have been reared to adorn the age and embellish the country of her adoption. From the days of Solomon, to the present enlightened era of intellectual man, Masonry has excited the spleen, jealousy, envy, hatred and malice of puerile and disordered minds—from crowned heads down to empty skulls. It has been hunted with hounds and horn. It has been pursued in all the devious ways which the ingenuity of man could invent: by the lure of money and of power—by the glare of stars and garters—by the oppression of proscriptive ukases and edicts, from the mighty thrones of kings and potentates—by anathemas and bulls of synods and churches—by dungeon and inquisition—by "fire, faggot and sword"—by the rack and the gibbet, and even by chaldrons of boiling lead! *and to what result?* The same that has distinguished the persecutions of the saints of God—*increased their numbers and spread the* WORD *to every tongue and to every clime!*

Am I asked—*Why is all this* ?—The answer is found in the thing itself: The spirit of Freemasonry, like the spirit of all true philosophy, and all pure religion, is inextinguishable by any human means of dissolution. You might as well flatter yourself with the extinguishment of the intellectual brightness of the martyr, who burns at the stake, as hope to extinguish Masonry by fetters, by dungeons, or by fire and sword. And he is a poor ignorant bigot, or misguided zealot, who does not comprehend the force of this remark. He who enjoys the spirit of Masonry in the pure effulgency of its eternal light, sees no cause to deprecate the present struggle of its enemies: it will awaken the sleeping craftsman, and admonish him, that he should be up, and his 'lamp trimmed and burning.'

Notwithstanding the many attempts to discover and disclose to the world, the *mysteries* of Freemasonry—notwithstanding the many publications which have *professed* to give expositions of the

masonic secrets, recommended, as they have been, by names and characters, as potent and worthy, at least, as Morgan's—notwithstanding the formation of spurious Lodges, whose manufacture of counterfeit Masons has ever been successful, if numbers prove success—notwithstanding "*Jachin and Boaz*"—"*Solomon in all his Glory*"—*The Abbe Barruel's Memoirs,—Robison's Conspiracy ;* and other such impositions upon the public gullibility: notwithstanding all these wonders and workings of human sagacity and cunning, Masonry—the true, ancient Masonry, of the days of our first most exalted Grand Master *Solomon*, remains unblemished in its integrity, unshaken in its unity, and impervious to the attacks of "talents and of time." Your literary and scientific institutions ; your social, benevolent and charitable associations ; your learned professions, the desk, the bar, and the medical hall ; your public offices, from the city or borough magistrate to the high and distinguished chair of the Union, the most honourable and exalted political station on earth—have all been, at times, and many of them are at this moment, filled with a true and trusty companion or worthy brother. *And why not ?*

Freemasonry owes its distinction in all ages and all countries ; in the patronage and protection it has received from the most liberal, learned and wise princes, noblemen and gentlemen, statesmen, philosophers and divines ; in its monuments of art, taste and grandeur; in its indelible impress of civilization, science and refinement, wherever its footsteps can be traced ; in the mysterious muniments of its preservation, that have guarded its existence from early time through all the ravages and devastations of war, rapine and barbarity ; through all these trials and tribulations, triumphs and deliverances ; through good and through evil report, Masonry owes its distinction, to *science, to literature, and to its own moral beauty.*

No man was ever a great mason without a knowledge of the sciences : none was ever highly distinguished among his brethren without learning ; and none was ever beloved without benevolence. Washington, was great among the greatest ; exalted, among the most distinguished ; and his memory will be cherished, for his benevolent feelings and unbounded goodness of heart, aside from his matchless renown as a hero and statesman, until every vestige of liberty shall be obliterated from the soil we tread: yea, until Masonry itself shall tumble into ruins. Franklin and Clinton too, in all that ennobles the intelligence of man ; that adorns the philosopher, statesman and patriot ; or that delights the memory and enchains it to those magnificent works that wear the image of

intellect or science; were second only to your *Washington.* These most exalted Grand Masters, the three first and most god-like beings that blazoned the escutcheon of your country's fame; bore their decided, positive, unimpeached and unimpeachable testimony, through their long and eminently useful lives, to the truth, the integrity, the utility and the moral beauty, of our most ancient and honorable Fraternity. These pre-eminent brothers lived and died the peerless ornaments of their country: known, distinguished and revered, through every land where civilization, science or literature, ever smiled; not by the talismanic touch of Masonry alone, nor through the noiseless channel of that universal language, which is alike intelligible in every clime; but by that intellectual pre-eminence, which impresses all its *work* with the stamp of Wisdom, Strength and Beauty; conveying alike to the learned and unlearned, the irresistible evidence of the skill and proficiency of the workman. You, by brethren, will well understand me, when I remark, that order, harmony and precision, with which these great benefactors of mankind, regulated all their actions in public, as well as in private life, evince to the enlightened part of our species, that they were Masons *indeed!* Their lives have left us a practical commentary upon some of the best and brightest tenets of our Order: Malignant and foul is the heart, that would disturb their ashes or their memory, by daring to pronounce, that Brotherhood as dangerous to the morals, religion or liberties of the country, to whose support, well-being and perpetuity, they, as patriots, statesmen, philosophers and christians, gave their time, their coffers, their talents, their honors and their imperishable names!

Who will stand forth, and charge these distinguished men and Masons, with want of talent to discern, or patriotism and virtue to expose, the evil tendency, the foul practices, or the mischievous designs, which our modern *Jacobins* pretend to have discovered beneath the symbols of Masonry? Who will dare to stand forth their accuser, and, in the face of their country, before the bar of public opinion, summon the spirits of these departed worthies, and arraign them, on the charge of having been false to their friends, their country and their God! The wretch does not appear—he shrinks from the light of the noon-day sun, and calls upon the powers of darkness to hide him from the face of his fellow-man.

THE MASON.

When life becomes a scene of wo,
Of pain and poverty;
When sighing man is doomed to know
Too much of misery;
Who then will seek his humble door,
And smooth his nightly bed?
Ah, who will pity then the poor,
When all his friends have fled?
The MASON.

When he is doomed to death, nor knows
His wife and children's fears,
Who then will soothe the widow's woes
And dry the orphan's tears?
Ah, who will then a father be,
To those in deep distress—
Extend the hand of charity,
And sorrow's sighs suppress?
The MASON.

If to the grave the mother fall
The victim of despair,
Who then the orphan boy will call
His bounteous board to share?
Who will bind up his bleeding heart—
His little hands extend—
And bid him breathe, with lips apart,
His thanks unto his friend?
The MASON.

And who will bend his little knees
Before his God on high—
Teach him to rev'rence Heav'n's decrees,
And fit him for the sky?
Yea, teach him to shun paths of shame,
And honor virtue's laws—
A patriot on the page of fame,
In his lov'd country's cause?
The MASON.

Yet man denies the garland green—
The blooming bay of praise;

But calls the MASON's motives mean,
And tho' convinced, inveighs.
Thus prejudice thro' time hath been
The scourge of Masonry.
Of all—the worst that I have seen,
Is mental tyranny.

MILFORD BARD.

ANTI-MASONIC MIRROR.

[The following article we copy from the Albany Argus. To make room for it, we have been under the necessity of excluding a variety of other matter, prepared for this number; but it is an important paper, and exhibits in a clear, unequivocal manner, the character and motives of the leaders of the Anti-Masonic party in the state of New-York. It is a document that will be read with a deep interest, in future years; and will furnish the candid enquirer with a correct key to the history and nature of the unrighteous persecution now raging against the Masonic fraternity. We disclaim all participancy in its political sentiments;—they seem to be inseparably connected with the character of the men, or we should have stricken them out.]—*Editor Am.*

IT has been already charged, through the columns of the Argus, that Anti-Masonry, as exhibited in the late convention which assembled in this city, is only another name for the combination, which under all sorts of names and disguises, from the origin of political distinctions among us, has opposed the Republican party. This we shall establish beyond contradiction; and we shall show also, that it is not only the old opposition to the Democracy, but the very worst of the partizans of that school.

During the sitting of the convention, a leading delegate, a partizan friend of Mr. Adams in the late contest, addressed a highly respectable Federalist and friend of Mr. Adams, in relation to this subject, and the following colloquy ensued. "You must join us in this matter. We intend to organize for the purpose of blowing the Jackson, or the Van Buren party to the devil. The thing works well. Our friends go into it; and we shall get the rascals down at last!" It is proper to say, that the proposition, being made to an honorable citizen, who could not consent thus to barter his conscience and his political character, was rejected with scorn, and with the rebuke, that although he saw with regret that many

of his political friends had consented to enter into this attempt to organize a political Anti-Masonic party, he trusted he should never so far degrade himself, or disregard the dictates of an honest course as to enrol himself under its banner.

The explicit declaration quoted above, was not necessary to furnish evidence that the leaders of the Anti-Masonic convention are the sworn enemies of the Democratic party ; that their views are entirely political ; and that they are not Anti-Masons, but *Anti-Republicans.* Aside from the fact, that *not a single individual, who supported the Republican ticket at the late election, was a delegate to the convention*—the past and present character of the leading delegates shows plainly enough, what Anti-Masonry means, and what it aims at. Take the following examples. We begin with,—

Alexander Sheldon, Vice President of the convention. A Republican previous to the war, he shared in the triumphs of the Republican party, was repeatedly returned to the legislature, and was elected to the chair of the House. In 1812, his name became associated in the Bank of America, so notorious in our history ; and at the close of the session of that year, charged upon Solomon Southwick, with whom he had been on terms of intimate association, an attempt *to bribe him to vote for the passage of the Bank alluded to.* At the trial, which was subsequently had, Sheldon testified directly and fully to the fact: But to such a degree was his testimony discredited, by the circumstance that months had elapsed between the period of the offer of the bribe and the time of making the charge, during which interim Sheldon had continued upon terms of intimacy with Southwick, that the latter was acquitted. Legally, both were permitted to escape ; *but the judgment of the people was upon them :* and from that day to this, they have received little else than their rebukes. Discarded at once from the confidence of Republicans, none have strove with greater zeal to ingratiate themselves with whatever party or faction was opposed to the Democratic party. Even in this they have scarcely succeeded ; for such was the quality of their reputations, that few even of these factions with all sorts of names, have courted their association. In 1826, Sheldon obtained the certificate of election from Montgomery county, for member of the assembly, in opposition to the Republican candidate ; but the House ejected him from his seat. With the single exception of this opportunity to put in at the best a doubtful claim to a seat in the legislature, Alexander Sheldon, notwithstanding his former popularity, has never been able to afford the slight-

est evidence that the sentence of public condemnation has been in any degree changed or relaxed: Nor is it probable, such is the good sense and patriotism of the people of Montgomery, that it ever will be relaxed, unless there is a magic in political Anti-Masonry which blots out the multiplied delinquencies of years.

Of Solomon Southwick, and his utter profligacy of character, it is not necessary scarcely any where in this state to speak. It is sufficient to show that *he* is a leader in this latest device to prostrate the Republican party, to exhibit the extent of its claims to the respect of an honest and intelligent people. Volumes could not more fully illustrate its character, than the single fact, that *he who charged his associate with bribery, and he who escaped the legal liabilities of the charge by discrediting the oath of its author*, are now fellows of a common communion—mutual abettors in the strife for office—leaders in political Anti-Masonry—and the conservators of the public *morals*, the protectors of individual rights, and the guardians of domestic virtue!

Francis Granger, entered the convention rather as a recruit than as a leader. But he was not slow to hint to his associates, that he had no thoughts of staying in it as such. It was natural that the comet of the west should convince himself that he was the star of the convention; and that he should exact homage in anticipation of the honors he designed to achieve through its aid.

Mr. Granger is of that class of politicians self-styled "independent," and affects to despise all *party* rules or "trammels," and goes only for himself. He has never, we believe, acted a moment with the Democratic party of this state; though he has been considerably patronized by all others. His career has been brief; his great ambition is to have it said that it was brilliant. He is the epitome of political Anti-Masonry. Eager for office, he has seized upon every hobby, and courted the aid of every contrivance, that promised an approach to that result. He is recognized now with the significant appellation of *the man of hobbies*. Previous to the last election, he was the advocate, practically and otherwise, of self-nominations, and aided by the Federal strength of the county, he has been thrice returned to the legislature. The same impulse that suggested the modest exhibition of his own claims to public favor, taught him discontent, at the tardy application of that favor to his own surpassing merits; and the public has not forgotten the ludicrous position in which he placed himself, at the last canvass, in an attempt to step beyond his mark. All remember the assiduity with which he courted the Adams party and the Anti-Masons—

alternately vascillating between both—seeking their aid, respecively, but seeing no way to unite the support of both in his own person--writing *twin letters*, promising allegiance to each, in opposition to the other--and at last declining the first nomination, because the chances of success were quite too contingent, and accepting the second, because signal defeat was more tolerable than untalked-about retirement. In these matters he was exhibited to an amused community, in what the veteran Republican of Delaware described as a "state of *betwenity*"--the counterpart of a certain animal between two bundles of hay! The result was, that he was run down, as the Adams-Federal candidate for Lieutenant Governor, by a majority of twenty-seven thousand votes.

It could not be credited by the more honorable and elevated of Mr. Granger's associates in the support of the late Administration, that *so soon* after the withdrawal of his name as an Anti-Masonic candidate, and his consequent denunciation by that "fraternity," that he would seek a restoration to their favor, and accept of it in the shape of an officious leader in their proceedings; that he would avow, by the clearest indirection, that he was content to stand in this more than doubtful position before the world, for the possible chance of advancing his personal views; and that he was willing to pervert this moral feeling into a political engine for his own elevation, and to the most degrading uses of a defeated party, no matter what the consequences in other respects might be. But they have lived to see all this; and they will yet see also, that this apparent truckling and contrivance is most clearly detected and appreciated, and that a minus vote of twenty-seven thousand is only the herald of the future indignant rebuke of an intelligent people. Mr. Granger was the author of the proposition in the convention, for a more extended convention at Philadelphia, in September, 1830—two months preceding our next general election! And therein consists the whole secret of Mr. Ganger's Anti-Masonry. The motives are as apparent as the means are unenviable. Nobody can mistake the one, or respect the other. We repeat, the history and the objects of political Anti-Masonry--and we may add, its fate—may be learned from the outlines of this character: and honest men every where *will* learn it.

Myron Holley, late canal commissioner, being a leading member of the convention, and the chairman of the committee to draft the address, is entitled to special notice.

It appears by the journals of the legislature, that in 1824, he was a defaulter to the amount of $30,291 21. A part of this defalcation

he pretended he could not account for, unless his vouchers had been lost; but for about $12,000 of the deficit, it appeared that he had used the public money entrusted to him as canal commissioner, in making private speculations by purchasing lands at important points on the canal. This property he proposed to relinquish to the state, in order to get his friends, Granger and others, released from their liability as bail: and after effecting this object, he besieged the legislature, and by schemes as adroit as those which enabled him from year to year to cover a heavy defalcation and apparently square his accounts with the state, and by whining and puling and *crying*, and other devices disreputable in themselves and unworthy of his manhood, procured the passage of a law giving him back all the property previously surrendered; and *he is now among the wealthy men of the western part of the state!*

Having forfeited the confidence of the community as a public officer, he now degrades himself in his own opinion and in the minds of all honorable men, by mounting behind *Israel J. Richardson*, and endeavoring to turn the Anti-Masonic excitement into a political hobby. Yes, he consents to enter the political field as a follower in the path marked out by that same Israel J. Richardson, who in 1824, charged him with making extra allowances to favorite contractors, and sharing in such allowances: and Holley, in his turn, charged Richardson with an attempt to extort money from him as treasurer of the canal board, by fraudulent practices, or by the promise that in the event of compliance, he would withdraw his proceedings against him as a defaulter. These men, who have charged each other with high delinquencies, and with gross moral turpitude, (and courtesy demands our credence of what they say of each other,) are now co-operating in the same cause, and each holds a conspicuous rank in the new levies of political Anti-Masonry. It is indeed a marvellous conjunction!

Politically, Mr. Holley has always been a Federalist of the *blue light* stamp, and is, therefore, well grounded in the principles necessary for a leader in the new-fangled Anti-Republican party. In 1820, when, as it since appears, Mr. H. was a defaulter to a large amount, he traversed the western country, and denounced the patriot Tompkins *as a defaulter*, and persecuted and pursued him with a bitterness keen as death and relentless as the grave. In all the political tricks of that prolific period, Mr. H. held a conspicuous rank. He prosecuted, for a time at least, a predatory and successful war against the Democratic party and the state treasury. If, as was proclaimed, the *canal was in danger*, from the success of

his political opponents—the treasury was not less in danger, from his new mode of balancing accounts. Having lost his vouchers, and outlived his reputation, he retains nothing but his ill-gotten wealth and his hatred to the Republican party ; because it tore away the veil by which he had for years covered a " multitude of sins." Is there a Republican—is there an honest man in the state, who does not believe that Myron Holley has political objects in joining the Anti-Masonic party? Those who know him, will not suspend opinions on this point, for *want of vouchers.*

Upon this subject, there is a current anecdote, which we do not feel at liberty to withhold. The address, reported by Mr. Holley to the convention, was listened to by a distinguished Federalist of Columbia, who, by his great talents and zealous friendship, contributed essentially to the passage of the bill in behalf of Mr. H. but who is too intelligent and too honorable to lend himself to the schemes of political Anti-Masons. On the following day, that gentleman meeting with Mr. H. said, " Sir, all I have to say to you, is, that two years hence, when you shall be called upon to justify these proceedings, and defend the principles and object of this inflammatory appeal, I trust in Heaven we shall not have the second edition of a *loss of vouchers!*"

" Samuel Miles Hopkins, under the mantle of professed indifference, is one of the most inveterate partizans of the old or modern times. He opposed Jefferson, and was an ardent champion of that party which was in favor of sending Mr. Madison to Elba. He ardently and zealously opposed the war in which his country was engaged, as unrighteous, wicked and unjust ; and his hostility to the Republican party was at that time so much stronger than his aversion to *secret societies*, that although his political associates held a *secret conclave* at Hartford, and established a Washington Benevolent Society, it had no effect to wean him from that party, of whose leaders, Mr. Adams says, " *their object was, and had been for several years, a dissolution of the Union, and the establishment of a separate confederation.*" Such as trusted to his *professions*, this last act of his political career may strike with surprise: but it is quite an affair of course.

Thurlow Weed—the delegate, *par excellence*, from the central coffin-handbill committee of Rochester. During all the last campaign, this man was the stipend pander of the coalition. Services which required compliances beyond the devotion of ordinary agents, were assigned to him, and readily performed: Through his agency, and the application of cabinet " contingencies," political Anti-Ma-

sonic presses were established: Of all the Adams and Anti-Masonic conventions of the past year, he was the regular and qualified attendant: and although he could not induce judge Thompson to decline in favor of his friend Mr. Granger, his finger was visible in the electioneering devices and deceptions of that period. In ordinary parlance, he signified the tool of the Ex-Minister, who may have said to him, for aught we know,

> "It is a creature that I teach to fight,
> To wind, to stop, to run directly on;
> His corporal motions governed by my spirit."
> A barren-spirited fellow; one that feeds
> On objects, arts and imitations!

He has endeavored to supply the absence of political honesty, by the most inveterate hostility to the Republican party, and the grossest aspersions of Republicans. Having no guiding principle, beyond the gratification of personal designs or animosities, he either imagines all others to be of equally easy virtue, or is willing to divide the notoriety of his reputation, and thus lessen the immediate application of it to himself. The leading part assigned to this individual in the convention, is proof enough, without the necessity of corroboration, as to its political objects and complexion.

Albert H. Tracy.—In relation to this gentleman, it is only necessary to say, that all his views are political; and as to his standing as a politician, it will amply suffice to inform the reader, that in a congressional district where both candidates were well known, Mr. Tracy only two years since, was run down by Daniel G. Garnsey, both being Adams men. He therefore ought to be excused for wishing to throw around his shattered political reputation some new disguise.

John Cox Morris, who, since his avowal that he had "no ground of principle to stand upon," has been blown about by every wind of doctrine. Having failed even in an approach to a nomination to Congress, he added another to his political somersets, and joined the Anti-Masons. He is a pleasant and fluent speaker, and in point of talents, soars above the comet of the west; which is not, perhaps, applying a possitive compliment to either.

Erastus Crafts, was an Adams Federal candidate for congress at the last election, and was defeated by a majority of 915! This shows the estimation in which he is held in his own county. This same Mr. Crafts was a member of the legislature in 1813, and partook of all the violent measures of the Federal party at that period. Gov. Tompkins, in his message to the legislature, in speaking of the

operations of the war, remarked: "upon the ocean and the lakes, wherever our gallant tars have come in contact with the enemy, their conduct has given lustre to the American character ; and in some instances their achievements have been brilliant beyond example." In replying to this patriotic message, the address of the Federalists of the assembly declared, that they were "not able to discover *any just cause of national exultation.*" And Mr. Crafts voted for this as well as for the other unpatriotic sentiments contained in the answer to Gov. Tompkins' message. This man was willing to avail himself, politically, of the war in which his country was engaged, to break down the Republican party, which was sustaining the government in that day of trial ; and he is now willing to avail himself of an excitement,which, in the minds of honest men, ought not to mingle with politics, to effect the same object, and to give ascendancy to the most reckless portion of that class of politicians who opposed the war and used every effort to thwart the patriotic efforts of Tompkins. Mr. Crafts was also elected by the Federalists in 1814 ; and on a motion in the assembly of that year, by the present chief justice Savage, to strike out the violent resolutions of Charles King, and to substitute others of a patriotic character, Mr. Crafts voted with Charles King. So much for his patriotism. The same principles which governed him in 1813—14, induced him to oppose Jackson at the last election. He has been Anti-Patriotic as well as Anti-Republican ; and is now prepared to try his fortune in the new scheme of political Anti-Masonry.

William Finn—the nominal president of the convention, was the Federal candidate for the assembly in 1825, and was defeated by 678 majority. He repeated the trial, in the same capacity in 1826, and was again defeated by a majority of 596. Previous to the late election, he affected to have been converted to Jacksonism : But having a *penchant* for a third trial for the suffrages of the people ; and the delegates from his own town having declined to present his name to the convention ; he threw aside his disguise and opposed the Republican ticket, as he had done on previous occasions. We say the *nominal* president, for it is evident that he was nothing beyond that, being an instrument in the hands of the knowing ones.

Hiram Nolton, has performed the political circle. He has been "every thing by turns and nothing long." For the last ten years he has been unceasing in his efforts to get upon the assembly ticket of one or the other party; and the rebuff which he has received from both parties has left him in a state of political despair, and he is now

ready to seek out some new invention, hoping thereby to attain his darling object, *office*. After the adoption of the new constitution, he attended a bucktail convention as a delegate from his town, and not being taken up for any office, this elastic politician, on the evening of the same day, went over to the other party, and was secretary of the Clintonian meeting ! And in the last campaign, his political notions varied at least as often as the moon changed ; and when there was to his vision a political eclipse, he stood with his arms folded, upon the *fence*. Even after the polls opened, he was one day for the Anti-Masons, on the next for Jackson, and on the third and last day, he accidentally found himself in good society, and as there was not time left to dodge the question, he went down with the coalition. Finding that he had jumped down from the fence on the wrong side, he has now accepted a commission in the newly organized Anti-Republican army, and has sworn allegiance to Solomon Southwick and Myron Holley. It is but justice to say, that he has proved himself a soldier worthy of such commanders.

The list might be extended. But it is sufficient to say in general terms of the remainder, that where the individuals are known at all, they are known to be of the complexion of their leaders. And those leaders, to a man, were the revilers of Jefferson, the persecutors of Tompkins, and the calumniators of Jackson. They are men who seek the public favor, and are most likely to attain it, upon any other footing than their own merits and their real characters. They are the lame and halt and defeated of the various factions, which have assailed Republicanism under all disguises ; and they are willing to repair their broken political fortunes by *whatever means*.

It would be an act of injustice to include all our past political opponents, either as Federalists or friends of Mr. Adams, in this last contrivance. There are and will continue to be, honorable exceptions. It will be despised and avoided by men of character and of principle.

That some who attended the convention as delegates, were honestly Anti-Masons is not denied. But when Anti-Masonry abandons its first object and assumed principles, and becomes the rallying point of all men of desperate political fortunes ; and is made to serve as the cloak under which such politicians renew their attacks against the Republican party, it must share the fate of those who have taken it into their keeping. *Anti-Masonry may date its downfall from the period of this Convention.* No cause can stand up, in the estimation of an honest and intelligent people, under the *aid* of such characters and names as are described above.

INTELLIGENCE.

PORTUGAL.—On the 10th Jan. (says the Bulletin,) a circular was handed about in Lisbon, intended to inflame the royalists against the Freemasons, who are represented by those virtuous monarchists, as they are by their imitators in this country, as a most diabolical sect, holding places of profit and trust, and even converting the dungeons into lodges, where they plot mischief against his royal majesty. The circular, therefore, calls the royalists to transfer for a time, the supreme power from Don Miguel to the Queen Mother, until the councils can be purged of the infernal leaven of Freemasonry. The following is the closing portion of this modest document, which may serve as a memorial for Southwick and his gaping disciples:

"Let the Queen Donna Carlotta de Bourbon govern, and deal death at one blow to the republican monster of Freemasonry. The gallows and the triangles must work conjointly and with energy, and fires must be kindled in every quarter of Portugal, to reduce to ashes the bodies and property of these vile monsters. Then, and then only, may we exclaim safely and triumphantly,

Long live the absolute King!
Long live our holy religion!
Long live our beloved Queen!
Long live all true royalists!
Death and destruction to all Freemasons!"

CELEBRATION.—The Festival of St. John the Baptist, will be celebrated by Constellation Lodge in Dedham, Mass. The Lodges, Chapters and Encampments in the vicinity, are respectfully invited to attend.

EXPULSIONS.—Nathaniel Kendall was expelled from Freedom Lodge, at Woburn, on the 16th Feb. last; and Andrew V. M'Fadden from the fraternity, by the Grand Lodge of Alabama, on the 6th January.

☞ *MASONIC MIRROR.*—For the information of those of our brethren, who have interested themselves in trying to effect the revival of this paper, we would remark that, the patronage already received, is *not sufficient* to warrant its commencement. So soon as the requisite number of subscribers are obtained, it will be issued without delay. We cannot yet but believe it *will be revived.* The interests of the Institutution, it seems to us, do urgently require a medium through which its friends may repel the base aspersions cast upon them by the profligate and unprincipled. We would therefore respectfully solicit a continuance of exertion on the part of those who have already done much; and, as respectfully, would we invite others to "*come over and help us.*"

HISTORY OF FREEMASONRY.

[Continued from page 18.]

[On the Dionysian Artificers of Asia Minor.—Comparison between the Dionysian fraternity and Freemasonry]

Hitherto we have considered the Dionysian mysteries under an unpropitious aspect; let us now trace them in their progress from Europe to Asia, where they retained their primitive lustre, and effectually contributed to the rapid advancement of the fine arts.

About a thousand years before Christ[19], the inhabitants of Attica, complaining of the narrowness of their territory, and the unfruitfulness of its soil, went in quest of more extensive and fertile settlements. Being joined by a number of the inhabitants of surrounding provinces, they sailed to Asia Minor, drove out the inhabitants, seized upon the most eligible situations, and united them under the name of Ionia, because the greater number of the refugees were natives of that Grecian province. As the Greeks, prior to the Ionic migration, had made considerable progress in the arts and sciences[20], they carried these along with them into their new territories; and introduced into Ionia the mysteries of Minerva and Dionysius[21], before they were corrupted by the licentiousness of the Athenians. In a short time the Asiatic colonies surpassed the mother country in prosperity and science. Sculpture in marble, and the Doric and Ionic orders were the result of their ingenuity. They returned even into Greece; they communicated to their ancestors the inventions of their own country; and instructed them in that style of architecture, which has been the admiration of succeeding ages. For these improvements the world is indebted to the Dionysian Artificers, an association of scientific men, who possessed the exclusive privilege of erecting temples, theatres, and other public buildings in Asia Minor. They supplied Ionia, and the surrounding country, as far as the Hellespont, with theatrical apparatus by contract; and erected the magnificent temple at Teos, to Bacchus, the founder of their order. These artists were very nu-

19. Playfair places the Ionic migration in 1044, B. C. Gillies in 1055; and Barthelemy, the author of Anacharsis's Travels, in 1076.

20. According to the author of Anacharsis's Travels, the arts took their rise in Greece about 1547, B. C.

21. The Panathenea and Donysian mysteries were instituted about 300 years before the Ionic migration.

merous in Asia, and existed, under the same appellation, in Syria, Persia, and India. About three hundred years before the birth of Christ, a considerable number of them were incorporated, by command of the kings of Pergamus, who assigned to them Teos as a settlement, being the city of their tutelary god. The members of this association, which was intimately connected with the Dionysian mysteries, were distinguished from the uninitiated inhabitants of Teos, by the science which they possessed, and by appropriate words and signs, by which they could recognize their Brethren of the Order.[22] Like Freemasons they were divided into lodges, which were distinguished by different appellations. They occasionally held convivial meetings in houses erected and consecrated for this purpose ; and each separate association was under the direction of a master, and presidents, or wardens. They held a general meeting once a year, which was solemnized with great pomp and festivity ; and at which the Brethren partook of a splendid entertainment, provided by the master, after they had finished the sacrifices to their gods, and especially to their patron Bacchus. They used particular utensils in their ceremonial observances ; some of which were exactly similar to those that are employed by the Fraternity of Freemasons: And the more opulent artists were bound to provide for the exigencies of their poorer brethren. The very monuments which were reared by these masons, to the memory of their masters and wardens, remain to the present day, in the Turkish burying grounds, at Siverhissar and Eraki.[23] The inscriptions upon them express, in strong terms, the gratitude of the Fraternity, for their disinterested exertions in behalf of the Order ; for their generosity and benevolence to its individual members ; for their private virtues, as well as for their public conduct. From some circumstances, which are stated in these inscriptions, but particularly from the name of one of the lodges ; it is highly probable, that Attalus, King of Pergamus, was a member of the Dionysian Fraternity.

22. Dr. Robison, in his Proofs of a Conspiracy, says of the Dionysiacs of Asia Minor that, they were "distinguished from the uninitiated or profane inhabitants, by the science which they possessed, and by many private signs and tokens, by which they recognized each other." He also ascribes the origin of Freemasonry to the Dionysian artists ; and none will suspect him of partiality. His words are, "they had *scientific secrets*, and were really a masonic fraternity."

23. These monuments were erected about 150 years before Christ. The inscriptions upon them were published by Edmund Chishull, in 1728, from copies taken by Consul Sherard in 1709, and examined in 1716.

Such is the nature of that association of architects, who erected those splendid edifices in Ionia, whose ruins even afford us instruction, while they excite our surprise. If it be possible to prove the identity of any two societies, from the coincidence of their external forms, we are authorised to conclude, that the Fraternity of the Ionian architects, and the Fraternity of Freemasons, are exactly the same; and as the former practised the mysteries of Bacchus and Ceres, several of which we have shown to be similar to the mysteries of Masonry; we may safely affirm, that, in their internal, as well as external procedure, the Society of Freemasons resembles the Dionysiacs of Asia Minor.

[The existence of Freemasonry at the building of Solomon's Temple, highly probable.]

The opinion, therefore, of Freemasons, that their Order existed, and flourished at the building of Solomon's temple, is by no means so pregnant with absurdity, as some men would wish us to believe. We have already shown, from authentic sources of information, that the mysteries of Ceres and Bacchus, were instituted about four hundred years before the reign of Solomon;[24] and there are strong reasons for believing, that even the association of the Dionysian architects existed before the building of the temple. It was not, indeed, till about three hundred years before the birth of Christ, that they were incorporated at Teos, under the Kings of Pergamus; but it is universally allowed, that they arose long before their settlement in Ionia, and, what is more to our present purpose, that they existed in the very land of Judea. It is observed by Dr. Robison, that this association came from Persia into Syria, along with that style of architecture, which is called Grecian: And since we are informed by Josephus, that that species of architecture was used at the erection of the temple; we are authorised to infer, not only that the Dionysiacs existed before the reign of Solomon, but that they assisted this monarch in building that magnificent fabric, which he reared to the God of Israel. Nothing indeed can be more simple and consistent than the creed of the Fraternity, concerning the state of their order at this period. The vicinity of Jerusalem to Egypt; the connection of Solomon with

24. According to Playfair's Chronology, the temple of Solomon was begun in 1016, and finished in 1008, B. C. The Eleusinian mysteries were introduced into Athens in 1356, B. C. a considerable time after their institution.

the Royal Family of that kingdom ; the progress of the Egyptians in architectural science ; their attachment to mysteries, and hieroglyphic symbols ; and the probability of their being employed by the king of Israel, are additional considerations, which corroborate the sentiments of Freemasons, and absolve them from those charges of credulity and pride, with which they have been loaded.[25]

To these opinions, it may be objected, that if the Fraternity of Freemasons flourished during the reign of Solomon, it would have existed in Judea in after ages, and attracted the notice of sacred or profane historians. Whether or not this objection be well founded, we shall not pretend to determine ; but if it can be shown, that there did exist, after the building of the temple, an association of men, resembling Freemasons, in the nature, ceremonies, and object of their institution, the force of the objection will not only be taken away, but additional strength will be communicated to the opinion which we have been supporting. The association here alluded to, is that of the Essenes, whose origin and sentiments have occcasioned much discussion among ecclesiastical historians : They are all of one mind, however, respecting the constitution, and observances of this religious order.

[Essenes and Freemasons.—Kasideans.]

When a candidate was proposed for admission, the strictest scrutiny was made into his character. If his life had hitherto been exemplary ; and if he appeared capable of curbing his passions, and regulating his conduct, according to the virtuous, though austere maxims of their order, he was presented, at the expiration of his noviciate, with a white garment, as an emblem of the regularity of his conduct, and the purity of his heart. A solemn oath was then administered to him, that he would never divulge the mysteries of the Order ; that he would make no innovations on the doctrines of the society ; and that he would continue in that honourable course of piety and virtue, which he had begun to pursue. Like Free-

25. That Freemasonry existed at the time of the building of the first Temple, the internal structure of the institution furnishes the most conclusive evidence ; and we have not been able to discover the necessary facts to warrant the belief that its origin is anterior to that event ; but there is much to confirm the opposite opinion. That societies, and among them *secret* scientific societies, were in existence prior to the building of the temple, may not be questioned; but that they then constituted any part of what was subsequently termed the masonic fraternity, is what we are not prepared to admit. That some of them, as the Dionysiacs, were employed in building the temple ; and, consequently, afterwards formed a part of the great association there instituted, is very possible, and perhaps probable enough.

masons, they instructed the young member in the knowledge which they derived from their ancestors: They admitted no women into their Order. They had particular signs for recognising each other, which had a strong resemblance to those of Freemasons. They had colleges or places of retirement, where they resorted to practise their rites, and settle the affairs of the society; and, after the performance of these duties, they assembled in a large hall, where an entertainment was provided for them by the president, or master of the college, who allotted a certain quantity of provisions to every individual. They abolished all distinctions of rank; and, if preference was ever given, it was given to piety, liberality, and virtue. Treasurers were appointed in every town, to supply the wants of indigent strangers. The Essenes pretended to higher degrees of piety and knowledge, than the uninitiated vulgar; and though their pretensions were high, they were never questioned by their enemies. Austerity of manners was one of the chief characteristics of the Essenian Fraternities: They frequently assembled, however, in convivial parties; and relaxed for a while the severity of those duties, which they were accustomed to perform. This remarkable coincidence, between the chief features of the Masonic and Essenian Fraternities, can be accounted for, only by referring them to the same origin. Were the circumstances of resemblance, either few or fanciful, the similarity might have been merely casual. But when the nature, the object, and the external forms of two institutions, are precisely the same, the arguments for their identity, are something more than presumptive. There is one point, however, which may, at first sight, seem to militate against this supposition. The Essenes appear to have been in no respects connected with architecture; nor addicted to those sciences and pursuits, which are subsidary to the art of building. That the Essenes directed their attention to particular sciences, which they pretended to have received from their fathers, is allowed by all writers; but, whether or not these sciences were in any shape connected with architecture, we are, at this distance of time, unable to determine. Be this as it may, uncertainty upon this head, nay, even an assurance that the Essenes were unconnected with architectural science, will not affect the hypothesis which we have been maintaining. For there have been, and still are, many associations of Freemasons, where no architects are members, and which have no connection with the art of building.[26] But if this is not deemed a sufficient answer to

26. The Essenes were divided into two classes, the Theoricks and Practicks: the latter dwelt in cities, the former in more retired places.

the objection, an enquiry into the origin of the Essenes will probably remove it altogether, while it affords additional evidence, for the identity of the Masonic and Essenian associations.

The opinions, both of sacred and profane historians, concerning the origin of the Essenes, have been widely different. They all agree, however, in representing them as an ancient association, originating from particular fraternities, which formerly existed in the land of Judea. Pliny refers them to such a remote antiquity, that they must have existed during the reign of Solomon ; and even Basnage, who is the only writer that seems disposed to consider them as a recent association, confesses that they existed under Antigonus, about three hundred years before the Christian æra. Scaliger contends, with much appearance of truth, that the Essenes were descended from the Kasideans, who make such a conspicuous figure in the history of the Maccabees. The Kasideans were a religious fraternity, or an order of the KNIGHTS OF THE TEMPLE OF JERUSALEM,[27] who bound themselves to adorn the porches of that magnificent structure, and to preserve it from injury and decay. This association was composed of the greatest men of Israel, who were distinguished for their charitable and peaceful dispositions ; and always signalized themselves by their ardent zeal for the purity and preservation of the temple. From these facts it appears, that the Essenes were not only an ancient fraternity, but that they originated from an association of architects, who were connected with the building of Solomon's temple. Nor was this order confined to the Holy Land. Like the fraternities of the Dionysiacs, and Freemasons, it existed in all parts of the world ; and though the lodges of Judea were chiefly, if not wholly, composed of Jews, yet the Essenes admitted into their order men of every religion, and every rank in life. They adopted many of the Egyptian mysteries ; and, like the priests of that country, the Magi of Persia, and the Gymnosophists in India, they united the study of moral, with that of natural philosophy. Although they were patronized by Herod, and respected by all men for the correctness of their conduct, and the innocence of their order ; they suffered severe persecutions from the Romans, till their order was abolished, about the middle of the fifth century ; a period extremely fatal to the venerable institutions of Egypt, of Greece, and of Rome.

[Comparison between Pythagoreans and Freemasons.]

Connected with the Essenian and Masonic Fraternities, was the

27. A distinction is to be observed between these Knights and the Order instituted at Jerusalem, A. D. 1118.

institution of Pythagoras at Crotona.[28] After this philosopher, in the course of his travels thro' Egypt, Syria and Ionia, had been initiated into the mysteries of these enlightened kingdoms, he imported into Europe the sciences of Asia, and offered to the inhabitants of his native soil,the important benefits which he himself had received. The offers of the sage having been rejected by his countrymen of Samos, he settled at Crotona, in Italy, where more respect was paid to his person, and more attention to his precepts. When the kindness of the Crotonians, and their solicitude to obtain scientific information, had inspired Pythagoras with some hopes of success, he selected a number of his disciples, who,from the similarity of their characters, the mildness of their dispositions, and the steadiness of their conduct, seemed best adapted for forwarding the purposes he had in view. He formed these into a fraternity, or separate order of men, whom he instructed in the sciences of the east, and to whom he imparted the mysteries and rites of the Egyptian, Syrian and Ionian associations.—Before any one was received into the number of his disciples, a minute and diligent enquiry was made into his temper and character. If the issue of this enquiry was favourable to the candidate, he bound himself, by a solemn engagement, to conceal, from the uninitiated the mysteries which he might receive, and the sciences in which he might be instructed. The doctrines of charity, of universal benevolence, and especially of affection to the brethren of the Order, were warmly recommended to the young disciples; and such was the influence which they had upon their minds, that discord seemed to have been banished from Italy; and the golden age to have again returned. Strangers of every country, of every religion, and of every rank in life, were received, if properly qualified, into the Pythagorean association. Like Freemasons, they had particular words and signs, by which they might distinguish each other, and correspond at a distance. They wore white garments, as an emblem of their innocence. They had a particular regard for the East. They advanced from one degree of knowledge to another. They were forbidden to commit their mysteries to writing, which were preserved solely by tradition. The Pythagorean symbols and secrets were borrowed from the Egyptians, the Orphic and Eleusinian rites, the Magi, the Iberians, and the Celts. They consisted chiefly of the arts and sciences, united with theology and ethics, and were communicated to the initiated in cyphers and symbols. To those who were destitute of acute discern-

28. Pythagoras was born at Samos, about 590 years before Christ.

ment, these hieroglyphic representations seemed pregnant with absurdity, while others, of more penetration, discovered in them hidden treasures, calculated to inform the understanding and purify the heart.[29] An association of this nature, founded upon such principles, and fitted for such ends, did not continue long in obscurity. In a short time it extended over the kingdoms of Italy and Sicily, and was diffused even through ancient Greece, and the islands of the Egean sea. Like other secret societies, it was vilified by malicious men, who were prohibited from sharing its advantages, from the weakness of their minds and the depravity of their hearts. Chagrined by disappointment and inflamed with rage, they often executed vengeance upon the Pythagoreans, and even set fire to the lodges in which they were assembled. But the disciples of the sage persisted in that honourable cause in which they had embarked; and, though the persecution of their enemies drove them from their native land, they still retained for each other the sympathy of brothers, and often suffered death in its most agonizing form, rather than violate the engagements into which they had entered. An attempt, like this, against the society of Freemasons, has been witnessed in our own day. It has not, indeed, proceeded to such an extremity of violence. The spirit of extirpation, however, did then, as now, exist in sentiment, though it had not the courage to display itself in action. Disaffection to government, and disrespect to religion, were charged upon them with all the confidence of truth: And, had the governments of Europe been childish enough to swallow the dreams of a few nervous philosophers, their subjects might at this moment, have been armed against each other, and the nations of the world embroiled in discord.

From these observations, it is manifest, that the Pythagorean and Masonic institutions were similar in their external forms, as well as in the objects which they had in view; and that both of them experienced, from contemporaries, the same unmerited reproach. Mr. Clinch, in his Eassays on Freemasonry, has enumerated, at great length, all the points of resemblance between these two institutions. He attempts to prove that Freemasonry took its rise from the Pythagorean Fraternity; but though he has been successful in pointing

29. This likewise often happens in Freemasonry. Men who have not penetration to discover, nor perhaps intellect enough to appreciate, the less visible, but most valuable and beautiful characteristics of the Order, regard our ceremonies and symbols as frivolities, unworthy the consideration of men; but in this we have the pleasing consolation that, these men do not often dishonor our lodges by their presence, nor trouble us with their impertinent importunities.

out a remarkable coincidence between these associations, he has no authority for concluding that the former originated from the latter. In a masonic manuscript, preserved in the Bodleian library, in the hand-writing of King Henry VI. it is expressly said, that Pythagoras learned masonry from Egypt and Syria, and from those countries where it had been planted by the Phenicians; that the Pythagoreans carried it into France; and that it was, in the course of time, imported from that country into England. This, indeed, is no direct proof of our opinion; it shows us, at least, that the same sentiments have been entertained about 400 years ago by the Fraternity in England. It has been supposed by some philosophers, that Pythagoras derived his mysteries chiefly from the Essenes, who were, at that time, much respected, and very numerous, in Egypt and Syria. The wonderful similarity, indeed, between these societies, both in the forms which they had in common with Freemasonry, and those lesser customs and ceremonies, which were peculiar to themselves, render such a supposition extremely probable.[30] It is remarked by all ecclesiastical historians, that the Essenes were Pythagoreans, both in discipline and doctrine; without ever considering that the former existed some hundred years before the birth of Pythagoras. The Pythagoreans, therefore, were connected with the Essenes, and the Essenes with the Kasideans, who engaged to preserve and adorn the temple of Jerusalem.[31]

There is one objection to the view which we have taken of this subject, which, though it has already been slightly noticed, it may be necessary more completely to remove. Although it will be acknowledged by every unbiased reader, that Freemasonry has a wonderful resemblance to the Eleusinian and Dionysian mysteries, the fraternity of Ionian architects, and the Essenian and Pythagorean associations; yet some may be disposed to question the identity of these institutions, because they had different names, and because some usages were observed by one, which were neglected by another. But these circumstances of dissimilarity arise from those necessary changes, which are superinduced upon every institution, by a spirit of innovation, by the caprice of individuals, and by the various revolutions in civilized society. Every alteration or improvement in philosophical systems, or ceremonial institutions, generally pro-

30. Godwyn has enumerated a great number of points of resemblance between these two sects.

31. Along with these fraternities, the Druids might have been mentioned, as resembling Freemasons in the object, as well as in the ceremonies of their order.

duces a corresponding variation in their name, deduced from the nature of the improvement, or from the name of the innovator. The different associations, for example, whose nature and tendency we have been considering, received their names from circumstances merely casual, and often of trifling consideration; though all of them were established for the same purpose, and derived from the same source. When the mysteries of the Essenes were imported by Pythagoras into Italy, without undergoing much variation, they were there denominated the mysteries of Pythagoras ; and, in our own day, they are called the secrets of Freemasonry, because many of their symbols are derived from the art of building,and because they are believed to have been invented by an association of architects, who were anxious to preserve, among themselves, the knowledge which they had acquired. The difference in the ceremonial observances of these institutions, may be accounted for nearly upon the same principles. From the ignorance, or superior sagacity of those who presided over the ancient fraternities, some ceremonies would be insisted upon more than others, some of less moment would be exalted into consequence, while others of greater importance would be depressed into obscurity. In process of time, therefore, some trifling changes would be effected upon these ceremonies, some rites abolished and some introduced. The chief difference, however, between the ancient and modern mysteries, is in those points which concern religion. But this arises from the great changes which have been produced in religious knowledge. It cannot be supposed that the rites of the Egyptian, Jewish, and Grecian religions, should be observed by those who profess only the religion of Christ ; or that we should pour out libations to Ceres and Bacchus, who acknowledge no heavenly superior, but the true and the living God.

[Objections of Barruel against the origin of Freemasonry answered.]

It may be proper here to take notice of an objection urged by Barruel, against the opinion of those who believe that the mysteries of Freemasonry are similar to those of Egypt and Greece. From the unfairness with which this writer has stated the sentiments of his opponents on this subject ; from the confidence and triumph with which he has proposed his own ; and, above all, from the disingenuity with which he has supported them, many inattentive readers may have been led to adopt his notions and to form as despicable an idea of the understandings, as he would wish them to form of the character of Masons. He takes it for granted that, all who embrace the opinion which we have endeavoured to support, must

necessarily believe that, a unity of religious sentiments and moral precepts was maintained in all the ancient mysteries ; and that the initiated entertained just notions of the unity of God, while the vulgar were addicted to the grossest Polytheism. Upon this gratuitous supposition, which we completely disavow, because it has no connection with our hypothesis, does Barruel found all his declamations against the connection of our order with the Pythagorean and Eleusinian institutions. If this supposition, indeed, were true, his opinion would be capable of proof. But he is all the while combating the dogmas of Warburton, while he thinks he is overturning the antiquity of our order. There is, perhaps, in no language, such a piece of downright sophistry as this part of Barruel's work. He seems to scruple at no method, however base or dishonourable, that can bring discredit upon Freemasonry, and every thing connected with it.—After having overtuned the opinion of Warburton ; he then attacks us on our ground, and stiles us the children of sophistry, deism and pantheism, who deduce our origin from associations of men that were enemies to Christianity,[32] and followed no guide but the light of nature. But this writer should recollect that, the son is not accountable for the degeneracy of his parents; and, if the ancient mysteries were the nurseries of such dangerous opinions, as this writer, in opposition to authentic history, lays to their charge, it is to the glory of their posterity, that they have shaken off the yoke and embraced that heavenly light which their ancestors affected to despise.

It is unfortunate for Freemasonry, that it should have to encounter such objections as these, stated by a writer, like Barruel, qualified to adorn fiction in the most alluring attire, and impart to sophistry the semblance of demonstration.—Many careless readers have been misled by the elegance and animation of his diction ; many religious men have been deceived by his affectation of piety and benevolence ; and all have been imposed upon by the intrusion of numerous, and, apparently, wilful fabrications. But, though the name of Jesus sounds in every period ; though a regard for individual happiness and public tranquility, are held forth as the objects of his labours ; yet that charity and forbearance, which distinguish the Christian character, are never exemplified in the work of Barruel ; and the hypocrisy of his pretensions are often betrayed by the fury

32. This information, communicated to the world by Barruel, is certainly worthy of record. It may be asked, however, from what system of chronology he learned that Christianity existed in the time of Pythagoras, or at the institution of the Eleusinian mysteries !

of his zeal.—The tattered veil, behind which he attempts to cloak his inclinations, often discloses to the reader the motives of the man and the wishes of his party. The intolerant spirit of a Romish priest bursts forth in every sentence, and brands with infamy every order of men, whom he supposes to have favoured that fatal revolution, which demolished the religious establishment of France.

[Partial extinction of secret Societies in Europe during the dark ages.]

Having finished what may properly be denominated the ancient history of Freemasonry, we are now to trace its progress from the abolition of the heathen rites, in the reign of Theodosius, to the present day ; and, though the friends and enemies of the order seem to coincide in opinion upon this part of its history, the materials are as scanty as before, and the incidents equally unconnected. In those ages of ignorance and disorder which succeeded in the destruction of the Roman empire, the minds of men were too debased by superstition and contracted by bigotry, to enter into associations for promoting mental improvement and mutual benevolence. The spirit which then raged was not a spirit of enquiry. The motives which then influenced the conduct of men, were not those benevolent and correct principles of action which once distinguished their ancestors, and which still distinguish their posterity.—Sequestered habits, and unsocial dispositions, characterized the inhabitants of Europe, in this season of mental degeneracy ; while Freemasons, actuated by very different principles, inculcate on their brethren the duties of social intercourse, and communicate to all within the pale of their order, the knowledge which they possess and the happiness which they feel. But, if science had existed in these ages, and if a desire of social intercourse had animated the minds of men, the latter must have languished for want of gratification, so long as the former was imprisoned within the walls of a convent, by the tyranny of superstition, or the jealousy of power. Science was in these days synonymous with heresy ; and had any bold and enlightened man ventured on philosophical investigations and published his discoveries to the world, he would have been regarded as a magician by the vulgar, and punished as a heretic, by the church of Rome. These remarks may be exemplified and confirmed by an appropriate instance of the interfering spirit of the Romish church, even in the sixteenth century, when learning had made considerable advancement in Europe. The celebrated Bap-

tista Porta, having, like the sage of Samos, travelled into distant countries for scientific information, returned to his native home, and established a society which he denominate the Academy of Secrets. He communicated the information which he had collected, to the members of this association, who, in their turn, imparted to their companions, the knowledge which they had individually obtained. But this little fraternity, advancing in respectability and science, soon trembled under the rod of ecclesiastical oppression; and experienced in its dissolution, that the Romish hierarchy was determined to check the ardour of investigation, and retain the human mind in its former fetters of ignorance and superstition. How then could Freemasonry flourish, when the minds of men had such an unfortunate propensity to monkish retirement; and when every scientific and secret association was overawed and persecuted by the rulers of Europe?

[Travelling Fraternity of Architects during the dark ages.]

But, though the political and intellectual condition of society was unfavourable to the progress of Freemasonry; and, though the secret associations of the ancients were dissolved in the fifth century, by the command of the Roman Emperor, yet there are many reasons for believing that the ancient mysteries were observed in private, long after their public abolition, by those enemies of Christianity who were still attached to the religion of their fathers. Some authors even inform us, that this was actually the case, and that the Grecian rites existed in the eighth century, and were never completely abolished. These considerations enable us to connect the heathen mysteries with that trading association of architects, which appeared, during the darkages, under the special authority of the See of Rome.

The insatiable desire for external finery and gaudy ceremonies, which was displayed by the catholic priests in the exercise of their religion, introduced a corresponding desire for splendid monasteries and magnificent cathedrals. But as the demand for these buildings was urgent, and continually increasing, it was with great difficulty that artificers could be procured, even for the erection of such pious works. In order to encourage the profession of architecture, the bishops of Rome, and the other potentates of Europe, conferred on the fraternity of Freemasons, the most important privileges; and allowed them to be governed by laws, customs and ceremonies, peculiar to themselves. The association was composed of men of all nations, of Italian, Greek, French, German and Flemish artists,

who were denominated Freemasons, and who, ranging from one country to another, erected those elegant churches and cathedrals, which, though they once gratified the pride and sheltered the rites of a corrupted priesthood, now excite the notice of antiquarians and administer to the grandeur of kingdoms. The government of this association was remarkably regular. Its members lived in a camp of huts, reared beside the building in which they were employed. A surveyor, or master, presided over and directed the whole. Every tenth man was called a warden, and overlooked those who were under his charge; and such artificers as were not members of this fraternity, were probibited from engaging in those buildings which Freemasons alone had a title to rear.[33] It may seem strange and, perhaps, inconsistent with what we have already said, that the fraternity of Freemasons should have been sanctioned and even protected by the bishops of Rome.

Secret associations, indeed, are always a terror to temporal and spiritual tyranny. But the church of Rome, instead of approving of the principles of Freemasonry, by the encouragement and patronage which they gave to architects, only employed them as instruments for gratifying their vanity and satiating their ambition. For in after ages, when Masons were more numerous, and when the demand for religious structures was less urgent than before, the bishops of Rome deprived the fraternity of those very privileges which had been conferred upon them without solicitation, and persecuted, with unrelenting rage, the very men whom they had voluntarily taken into favour, and who had contributed to the grandeur of their ecclesiastical establishment.

[Causes of their encouragement. Freemasonry extinguished in every part of Europe except Britain. Causes of its continuance there.]

Wherever the catholic religion was taught, the meetings of Freemasons were sanctioned and patronized. The principles of the order were even imported into Scotland,[34] where they continued, for many years, in their primitive simplicity, long after they had been extinguished in the continental kingdoms.—In this manner, Scotland became the centre from which these principles again is-

33. In truth, the associated builders of the middle ages, both Saracens and Christians, were the only persons competent to the erection of those magnificent cathedrals and churches, which are now the pride of nations and wonder of the world; and they seem to have indulged in their favorite art with great fondness.

34. A. D. 1140.

sued, to illuminate, not only the nations on the continent, but every civilized portion of the habitable world. What those causes were which continued the societies of Freemasons longer in Britain than in other countries, it may not, perhaps, be easy to determine; but as the fact itself is unquestionably true, it must have arisen, either from some favourable circumstance in the political state of Britain, which did not exist in the other governments of Europe; or from the superior policy, by which the British Masons eluded the suspicion of their enemies, and the superior prudence with which they maintained the primitive simplicity and respectability of their order. The former of these causes, had, without doubt, a considerable share in producing the effect under consideration; and we know for certain that, in our own days, the latter has preserved Freemasonry in a flourishing condition, throughout the united kingdoms, while, in other countries, the imprudence and foolish innovations of its members, have exposed it to the severest and justest censure, and, in many cases, to the most violent persecutions. It is a fact, requiring no confirmation, and resulting from the most obvious causes, that Freemasonry never flourishes in seasons of public commotion; and even in Great Britain, though the seat of war is commonly in foreign countries, it has universally declined.[35] Amid those continual wars, therefore, which, during the middle ages, distracted and desolated the continent of Europe, the association of architects would be soon dissolved; while in the humble village of Kilwinning, on the western coast of Scotland, they found a safe retreat from the violent convulsions of continental wars.

[On the origin of Knights Templars who were Freemasons.]

Before we detail the progress of Freemasonry, after its importation into Britain, it will be necessary to give some account of the Knights Templars, a fraternity of Freemasons whose affluence and virtues often raised the envy of contemporaries, and whose unmerited and unhappy end must have often excited the compassion of posterity. It would be needless labour to enter into any investigation, in order to prove that, the order of Knights Templars was a branch of Freemasonry. This fact has been invariably aknowl-

35. We have here omitted a sentence in the text, wherein the author intimates that a long continuance of national wars, would inevitably extinguish the institution; not leaving even its *name* in remembrance.—We have been influenced by the following reasons: 1st, We do not acknowledge the general correctness of the position; and 2dly, previous and subsequent events have proved its fallacy. Even in the '*tented field*' does Masonry exist.

edged by Freemasons themselves; and none have been more zealous to establish it than the enemies of their order.[36] The former have admitted the fact, not because it was creditable to them, but because it was true; and the latter have supported it, because by the aid of a little sophistry, it might be employed to disgrace their opponents.

The order of the Knights Templars was instituted during the crusades, in the year 1118, by Hugo de Paganis and Geoffrey of St. Omers.[37] It received this appellation, because its members originally resided near the church in Jerusalem, which was dedicated to our Saviour. Though the professed object of this religious association was to protect those Christian pilgrims, whose mistaken piety had led them to the Holy City; yet it is almost beyond a doubt, that its chief and primary intention was to practise and preserve the rites and mysteries of Masonry. We know, at least, that the Knights Templars, not only possessed the mysteries, but performed the ceremonies, and inculcated the duties of Freemasons; and it is equally certain that the practising of these rites could contribute nothing to the protection and comfort of the Catholic pilgrims. Had the Templars publicly avowed the real object of their institution, instead of that favour which they so long enjoyed, they would have experienced the animosity of the church of Rome. But as they were animated with a sincere regard for the Catholic religion, and with a decided abhorrence for the infidel possessors of Judea, it was never once suspected that they transacted any other business at their secret meetings, but that which concerned the regulation of their order, the advancement of religion, and the extirpation of its enemies. The many prodigies of valour which they exhibited against the infidels; the many charitable deeds which they performed towards the distressed pilgrims; and the many virtues which adorned their private character, procured them, from the rulers of Europe, that respect and authority to which they were so justly entitled, and which they so long maintained. But respect and authority were not the only rewards which they purchased by their virtues and military prowess.—From the munificence of the Popes, the generosity of the pious princes and nobles of Europe, and from the gratitude of those opulent pilgrims, who, in the moments of distress, had experienced their kind assistance, the Knights Templars had acquired such immense possessions in every kingdom of Europe, but particularly in France, that their reve-

36. Barruel has attempted this at some length.

37. The origin of this order has also been attributed to Pope Quelias, and to Baldwin II.

nues often exceeded those of the secular princes. Thus independent in their circumstances, and being fatigued with those unsuccessful struggles against the infidels, which they had maintained with such manly courage, they returned to their native land to enjoy, in peace and quiet, the recompense of their toils. But, like all men who are suddenly transported from danger and fatigue, to opulence and ease, many of the Templars deviated from that virtuous course, which they had hitherto pursued, and indulged too freely in those luxuries and fashionable amusements to which they were invited by opulence and impelled by inactivity. Thus, from the indiscretions of a few, did the Knights Templars lose a considerable share of those honours and that celebrity which they had long enjoyed. But this relaxation of discipline and attachment to luxurious indolence, were the only crimes of which the Templars were guilty; and to men of honour and spirit like them, the forfeiture of popularity, which was the consequence of their apostacy, would be a sufficient punishment. This, however, was not the sentiment of Philip the Fair. That barbarous monarch, instigated by private revenge against some individuals of the order; encouraged by the prospect of sharing in their ample revenues; and spurred on by a spirit which seldom resides in a human breast, imprisoned, in one day, all the Templars in France, merely at the instance of two worthless members of the order, who had been disgraced and punished by their superiors, for the enormity of their crimes. It was pretended by these base accusers, that the Templars abjured our Saviour, and that they spit upon his cross, that they burned their children, and committed other atrocious crimes, from which the human mind recoils with horror, and which could have been perpetrated only by men so completely abandoned as the informers themselves. Under the pretence of discovering what degree of credit might be attached to these accusations, the Templars were extended on the rack till they confessed the crimes with which they were charged. Several of the Knights, when stretched on this instrument of agony, made every acknowledgment which their persecutors desired. But others, retaining on the rack that fortitude and contempt of death which they had exhibited on the field, persisted in denying the crimes laid to their charge, and maintained with their latest breath, the innocence of their order. Many of those, even, who had tamely submitted to their persecutors, retracted those ignominious confessions which the rack had extorted; and maintained their integrity in the midst of those flames which the barbarous Philip had kindled for their destruction. Fifty-nine of these unhap-

py men were burnt alive at Paris, by a slow fire ; and the same vindictive and inhuman spirit was exhibited in the other provinces of France, and in the other nations of Europe. The fortitude which, in every country, was displayed by these unfortunate sufferers, could have been inspired by innocence alone ; and is a strong proof that, their minds were not so enervated by indolence, nor their bodies so enfeebled by luxury as has been generally believed. The only murmurs which parted from their lips, were those which expressed their anguish and remorse, that they had betrayed, in the hour of pain, the interests of their order, and had confessed themselves guilty of crimes, unworthy of a Templar and a man.

MASONRY IN THE LEVANT.

Extract from the travels of Alexander Drummond, Esq. Consul at Aleppo ; written at Smyrna in 1745, and published at London, in folio, 1754—

"As I have mentioned the Lodge of Freemasons, I cannot help congratulating myself upon the opportunity I had of making so many worthy brethren in this place, and of forming the only Lodge that is in the Levant.

"For ages past a savage race
O'erspread these Asian plains,
All nature wore a gloomy face,
And pensive mov'd the swains.

But now Britannia's generous sons
A glorious Lodge have rais'd,
Near the fam'd banks where Meles runs,
And Homer's cattle graz'd.

The briery wilds to groves are chang'd
With orange trees around,
And fragrant lemons, fairly rang'd,
O'ershade the blissful ground.

Approving Phœbus shines more bright,
The flowers appear more gay,
New objects rise to cheer the sight
With each revolving day.

While safe within the sacred walls

Where heavenly friendship reigns,
The friendly Masons hear the calls
Of all the needy swains.

Their generous aid, with cheerful soul,
They grant to those who sue :
And while the wholesome precepts roll,
Their smiling joys renew."

A HINT TO ANTI-MASONS.

[Stonington Telegraph.]

I am satisfied that the day in which we live abounds in unaccountables ; some of which are alarming. Among this number is one called Anti-masonry. Since the Anti-Masonic atmosphere of New-York, through the agency of some unfriendly genius, has arrived in Connecticut, something has been done, and much more agitated, by Christians, in relation to Freemasonry. I have a few reasons to offer, against the conduct of professing Christians, with respect to Anti-Masonry.

I. It has not yet been demonstrated, that Freemasonry is a bad institution. I have read Anti-Masonic communications, touching the death of Morgan, respecting Masonic oaths, &c. &c. But I have not stopped here ; this would be judging the case only on one side. For the counterpart, I have consulted Freemasons of the highest order, that I might ascertain whether Anti-Masonic statements are true. The result is this : Men holding the highest rank among men, and likewise in the kingdom of God on earth, have declared that Freemasonry is a good institution. These declarations, I contrast with their opposite. Now what must be the decision of a candid mind, after receiving the evidence of both parties? Imagine them on both sides to possess integrity ; one declaring Freemasonry a good institution, and the other heaping upon it the blackest aspersions. I am compelled by justice, to credit the testimony of a Christian who maintains his integrity as a mason, as soon as that of a Christian who is an Anti-Mason. Place a Mason of piety in one side of the scale, and an Anti-Mason of piety in the other, and proceed on this plan till you embrace all of both parties ; and how will the scale stand? Will any one pretend, that the Anti-Masonic number will be the most, or excel in piety ? It is a fact, that they will not gain the ascendency in either particular. Place

the scale, then, in equilibrium, and Masonry is not proven to be a bad institution. If Freemasonry has the most adherents, and involes the most virtue, it gains the preference. My object is not to seek for a preference for it, but barely to show that it is not proven to be bad. I still contend, let the scale stand in equipoise, and it follows that Masonry has not been demonstrated to be bad.

II. It is inconsistent with itself.

1st. In numerous instances, when missionaries were about to leave their native shore, to publish the glad tidings of salvation to the heathen world, preparatory to their leaving, the Freemasons have been called upon to initiate them into their institution. And for what purpose? That they might be stamped with "the image of the beast?" No, but that they might with the greater facility publish the unsearchable riches of Christ. The attempt to bring the institution into disrepute when the Christian world wishes to avail itself of its advantages, to me it is inconsistent.

2d. The inefficiency of Anti-Masonic efforts, relative to the overthrow of Masonry, renders Anti-Masonry inconsistent with itself. It is a principle in philosophy, that, to overcome a resistance, an adequate power must be exerted. To attempt to overthrow the fabric of Masonry, with a fulcrum of groundless hatred against the institution, and a lever of the cry of a promiscuous multitude, bearing but a small proportion, in influence, to those whom they would overthrow—looks like a palpable inconsistency. That Anti-Masonic talent and influence bear but a small proportion to that which it would overcome, every impartial surveyor will acknowledge.

3d. The spirit which it breathes, renders it at variance with itself. Does not a spirit of bitterness run through Anti-Masonic publications? As far as I have been conversant with them, it does; still, I judge more from the conduct of Anti-Masons, than from their publications, in forming this decision. If persons are enemies to Christians, God commands Christians to love them; if they are enemies to God, Christians should pray for them. This course is conformable to the maxims of Christ. If Masons, who are professors of religion are in an error in consequence of their connexion with the Masonic fraternity, will threats to exclude them from the church of God, be the best course to pursue? "If a brother be overtaken in a fault, you that are spiritual restore him in the spirit of meekness."—*Paul.* Is holding up to them the dishonor of excommunication, the right way to save a soul from death? Love is the most powerful weapon the gospel knows, and the best adapted to overcome error.

III. The efforts of Anti-Masons are incompatible with the gospel of Christ.

1st. The time of Christians can be better employed. According to the first reason offered, Freemasonry is not proved to be bad! Until this is done, the efforts to overthow it, could, if directed in a proper way, be conducive to greater good. In churches, when sins are practised which fix an indelible blot on the characters of professors, nothing is done to remove the cause, or check the direful effects. Evils do exist in organised bodies of Christians, of the nature above mentioned; still the churches rest easy. But let an Anti-Masonic herald pass through, and what will be the consequence? Men who have no talents to improve for the edification of the body of Christ, become renowned for oratory. I have said the time of Christians could be better employed. Should their attention be directed to the evils existing among themselves, which are self-evidently evils, would they not the better honor Christ? Would not the efforts which have been put forth against Freemasonry, could they have been properly modified and directed, have brought greater honor to God, had they been exerted to bring sinners to Christ, than they have done by blowing to a flame the sparks of Anti-Masonic fire? Shall ministers leave the walls of Zion, to chase away the evils of Freemasonry, without knowing it to be an evil? Suppose all the ministers in Christendom should leave their flocks, to beat down Masonry;—would not the Almighty treat them as soldiers have been treated, who have deserted their posts? Calculate the worth of the soul, and see if winning one to Christ would not be a higher achievement, than sapping the foundations of Freemasonry. Then you will say, the Christian's time can be better employed, than to be battering against the edifice that has stood for ages.

NOT A MASON.

Anti-Masonry in Providence.—A correspondent of the Bunker-Hill Aurora, in a letter from Providence, makes the following remarks, on the subject of anti-masonry in that place:

"There is no fuss about Masonry here. They consider all the efforts of anti-masons, ridiculous and contemptible—the seceder, very base, base as Judas, abominable as Guy Fawkes, and false as Benedict Arnold.—They say, let them rage like mad-dogs and bite themselves and scare the ignorant; they do no other harm to Masonry than to purify the Institution of those who, in heart, are *unworthy*. They, to be sure, disturb the peace of neighborhoods and parishes, and the end of it all must be shame and contempt. Good principles and integrity must triumph."

ELIJAH'S INTERVIEW WITH GOD.

On Horeb's rock the prophet stood ;
The Lord before him past :
A hurricane in angry mood
Swept by him strong and fast.
The forests fell before its force,
The rocks were shivered in its course ;
God was not in the blast,
'Twas but the whirlwind of His breath
Announcing danger, wreck and death.

It ceased. The air grew mute—a cloud
Came muffling up the sun ;
When through the mountains, deep and loud,
An earthquake thundered on.
The frighted eagle sprang in air,
The wolf ran howling from his lair :
God was not in the stun ;
'Twas but the rolling of His car,
The trampling of His steeds from far.

'Twas still again, and Nature stood
And calmed her ruffled frame ;
When swift from heaven a fiery flood
To earth devouring came.
Down to his depths the ocean fled,
The sickening sun looked wan and dead ;
Yet God filled not the flame.
'Twas but the terrors of His eye
That lightened through the troubled sky.

At last a voice all still and small
Rose sweetly on the ear,
Yet rose so clear and shrill that all
In heaven and earth might hear.
It spoke of peace, it spoke of love,
It spake as angels speak above,
And God himself was here.
For, oh, it was a Father's voice,
That bade His trembling world rejoice.

N. M. Mag.

DEFENCE OF MASONRY.

NUMBER II.

One of the most formidable denunciations against the Masonic Institution, which wears a specious front, and from a slight consideration, might seem to weigh much in the Anti-Masonic scale; in which, in truth, all the declamation against the Craft seems to draw its vital breath, is,—*that it is a Secret Society, dealing in "hidden mysteries."* How a *Secret Society?* The term is misapplied; or rather perhaps, misapprehended in the true extent of its application. The fraternity of Freemasons is not a *Secret Society*, in the literal, true and obvious sense of the expression. Their organization; their principles of operation; the names of their members; their officers, their tenents, their motives and their design and objects; their censures and expulsions, and causes of expulsion; their funds, and means of raising funds; and the disbursement thereof, (except in private charities of which they vaunt not;) their times and places of meeting, of communications and convocations: *all their acts and doings*, in which the world at large, or any particular community in which any of their Lodges are located, have aught of interest to know or to do, *are matters of record, and are as public as the proceedings of any laudable or honorable institution on earth.*

Their meetings for *work*—for the performance of their peculiar duties; the reception of candidates; the initiation of members; the advancement of the brethren in the light and science of the Craft, are *exclusive, select*, or *secret*, it is true: and are we, as a society, singular, or unlike other societies in this respect? Is there a government on earth—a corporation—a society for social, scientific, literary or religious purposes, but what has its *exclusive, select*, or *secret* meetings for managing its own concerns? "No—true,"—I shall be answered—"but other societies do not *enjoin inviolable secrecy.*" Indeed; then, the denunciation against the Society, is not that it holds *select or secret meetings*, but that it enjoins upon its members, *inviolable secrecy*, of what is said and done in such meetings. This injunction upon the fraternity, includes only, that which relates to the origin and preservation of the Society, the interesting events and things connected therewith, and that which constitutes our indissoluble bond of friendship and brotherhood. Here lie all our mysteries—all our invisible machinery—all our secret terror—all our creative power of mischief or of evil: not one particle of it, in the least degree, connected with the political, moral or

religious interests, or well-being, of the community; any more than a man's own private opinions, or private friendships. No—I repeat—the Masonic Mysteries, which unite Masons in an indestructible bond of Brotherhood, co-extensive with the habitable globe, do no more interfere, or conflict, with the general interests of society, than do the ordinary friendships between man and man, or the more refined, between husband and wife; but are, like these, a part of the constituent sinews and ligaments of the social compact.

How often do the councils of state—the legislative bodies of all countries—the corporate and unincorporate associations, of all descriptions, scientific, literary, religious, monied, or merely social, sit in conclave, with closed doors, and enjoin secrecy upon their members of what transpires within? And who ever entertained an idea, it was incompetent, or pernicious to the public welfare, for them so to do? Who then shall prescribe the *duration* of that injunction, but the body which imposes it? Nor can there be any distinction, in point of principle, as to its duration, between the pleasure of the aggregate body, or a certain short period, or the lives of its members. If we would but exercise our reason astutely and ingeniously, we should discover that all things in the visible, as well as invisible world, have their SECRETS: of which some are discoverable, by industry, talent, time and perseverance; and some defy the utmost scrutiny of man. For what does the scholar pursue the labyrinths of the sciences, but to open their deep *arcana*? For what does the medical student plod from year to year through the "technical jargon," and the concealed riches and beauties of his professional field, but to acquire a knowledge of mysteries hidden from the common eye? Why does the student at law delve, during the brightest seasons of his life, through the *black lettered* folios, and irksome, artificial abstractions of his profession, but to unfold and apply to his fellow-man the remedies which the law provides for his safety and protection, yet in its voluminous mass, hides, even from the object of its tenderest mercy? For what does the artist, and the mechanic, labour through a long apprenticeship, but to reach the summit of a *little hill*, which without time, labour and caution, no man can ascend? *All these*, and many other pursuits, (saying nothing of the priesthood,) possess their own professional, artificial *mysteries* and *secrets*, for their own exclusive benefit; and the possessors would smile at your simplicity, should you ask them to scatter their *secrets* before the multitude; and laugh at your ignorance and folly, should you threaten to *expose them*!

There seems to be a delusion, or hallucination, in the minds of

many respectable and worthy people, on this subject. They stare with unbelief, or with bitter suspicion, when you speak of Masonic mysteries. Whence this delusion arises, it is difficult to say. There are two kinds of mysteries of which we ordinarily speak, and perhaps these are confounded: 1. *inscrutible*; 2. *scientific* or *solvible*. The *first* are of nature, or religion; as the motion of the Heavenly bodies, the trinity, &c: the *second* are of the arts and sciences. The *first*, which Dr. Campbell calls "unknowable," were celebrated by the ancients with festivals and feasts, and we often, therefore, speak of mysteries in a hallowed sense, and startle at the idea of any person, or society, dealing in *mysteries;* and conceive it a kind of sacrilege for any one to die with a secret in his bosom. But the mysteries of Masonry are of the *second* class, *scientific* merely; and as such do not excite the surprise, or even idle curiosity, of an enlightened and liberal mind, any more than the *arcana*, or secrets of the sciences, whose involution he knows he can unfold, when he pleases to bestow the time, patience and perseverance requisite; but which perhaps he never seeks, or cares to unfold. But the delusion of which I speak, has probably arisen from the gross imposture of the heathen, under the title of *mysteries*: *these* were covered and disguised by types and figures, and were celebrated in caves and grottos, to excite the stare and admiration of the world. They consisted chiefly of the worship of the heathen gods. Their *design* was far less known to the public, than that of the Masonic Institution; and learned authors seem to agree in one thing only, respecting them; *that they were* "execrable superstitions."

Our mysteries, however, ought not to be confounded with the mythological mysteries of the heathen, the old mysteries of poety, or of the drama: for, although our institution traces its origin into the inmost recesses of antiquity, our enemies should remember, *we are of the house of Israel—of the tribes of Judah, and receive our heritage through the patriarchs and the prophets.* I again repeat, that our mysteries are simply the mysteries of science—"which well understood no mystery remains"; and that the initiated, who are faithful, industrious and persevering, will ever be able to comprehend them with pleasure and delight. Their nature, their design, and their effects, are fully known, and vouched for, by the lives and conversation of the best of men.

Why then are we condemned for our inviolable faith; for retaining in our bosoms the mysterious ties, that render our friendships indissoluble but in the grave? Why are we not permitted to form

our friendships on our own models, and cement them by unchangeable BROTHERLY LOVE? Why are we not permitted to retain in our hands, the *key* that unlocks the bosom of our friend, and closes it forever on our confidential trusts? To deny us this, is to war with all the tender feelings and noblest affections of the human heart; and to upbraid, with weakness and folly, all the saints, sages and philosophers who have gone before us.

Indeed—from our youth up, we have been taught to admire the *caution* of the priests of Memphis, in the admission of disciples to their mysteries—the *seal* of Alexander upon the lips of Ephestion —the Roman Senate's *injunction* upon the lips of such of the Senators' sons as were permitted to attend their debates,—the *faith* of Anaxarchus, who bit his tongue in twain and threw it into his tyrant's face, rather than disclose *secrets*—the Athenian statue, the Roman goddess, and the Egyptian Harpocrates, *without tongues*, to teach the wisdom of silence and secrecy—the *Persian law*, that saved Darius from the pursuit of Alexander, his victor—and the law of Lycurgus, which taught the Spartans never to *permit a word to pass out of the door from a feast*: and I well remember the old adages, for oft have I seen their wisdom exemplified;—"never repeat in one company what you have heard in another;" and —never betray the confidence you have created."

We are taught, also, by SOLOMON—"that a tale-bearer revealeth secrets: But he that is of a FAITHFUL SPIRIT concealeth the matter." (*Prov.* xi. 13.) and again—"Discover not a secret to another: lest he that heareth it put thee to shame, and thine infamy turn not away."—(*Prov.* xxv. 9, 10.) "Confidence in an unfaithful man in time of trouble is like a broken tooth, or a foot out of joint." (*Prov.* xxv. 19.) And the son of Sirach admonishes us—"to be ashamed of revealing of secrets." (*Ecclesiasticus*, xli. 23.) "He that giveth his mind to the MOST HIGH, and is occupied in the meditation thereof, will seek out all the wisdom of the ANCIENT, and be occupied in prophecies. He will keep the sayings of renowned men; and where subtle parables are, he will be there also. He will seek out the SECRETS OF GRAVE SENTENCES, and be conversant in DARK PARABLES. He shall serve among great men, and appear before princes; he will travel through strange countries; for he hath tried the evil and good among men. (ibid. xxxix, 1, 2, 3, 4.) And instead of condemning our Society for our scrupulous adherence to inviolable confidence; we have, heretofore, among the learned and the wise, been approved and highly commended for that virtue. Mr. CHAMBERS in his *Cyclopaedia*, says—"The

Brethren of this family, are said to be possessed of a number of secrets, which have been religiously observed from age to age. Be their other GOOD QUALITIES whatever they will, it is plain they are masters of ONE, in a very great degree, namely, SECRECY." And to this encomium upon our "religious observance" of secrecy, Dr. REES, in his New-Cyclopaedia," adds the following—"Secrecy and silence are undoubtedly on many occasions desirable and laudable attainments; and we find that among many of the philosophers of antiquity, they were sedulously cultivated," &c.

RETURN OF CHARTERS.

The committee of Utica Lodge, No. 276, to whom was referred a circular from Ontario county, recommending the returning of charters, &c. presented the following report and resolution which were *unanimously* adopted and ordered to be published.

The committee report that they have given the subject referred to them their most deliberate consideration; and that while they appreciate the spirit of conciliation that has prompted the course adopted by some of the brethren at the west, and are ready to acknowledge the importance and obligation to makeevery proper and reasonable sacrifice to satisfy honest prejudices and restore harmony to a disturbed community, they are constrained nevertheless, to believe that no policy can be salutary in its consequences that requires the surrender of any portion of constitutional liberty. In a country, like ours, of equal rights, opinion should be left free as air, and every attempt, by coercive means to force one part of the community to conform their sentiments to that of another, your committee confidently believe must be viewed as an invasion of personal rights, against which they feel bound to remonstrate in the most solemn manner; for all experience confirms the truth that concessions to unjust demands but stimulates to the making of further and more arbitrary exactions. The spirit of intolerance and oppression cannot be propitiated to moderation and forbearance by the most abject submission. It can only be disarmed and rendered harmless by a fearless and manly resistance.

"The excitement" which at the west originated in the unlawful abduction of an individual, and which has been continued not for the purpose of vindicating the violated laws of the land, but to minister to the unchastened ambition of political demagogues,

has excited our deepest solicitude; and we would cheerfully adopt any measures, compatible with self-respect and our obligations to the cause of truth, that furnished a reasonable prospect of allaying it. But can such a desirable result be accomplished by surrendering the charters of Masonic Lodges? We honestly believe it cannot. How has the experiment been received? Instead of satisfying the *leaders* of the anti-masonic party, instead of being met by them in a spirit of amity and conciliation, it has been seized on as an occasion to exhibit increased malignity and abuse: the vials of wrath have been opened anew, and anti-masonic vituperation has astounded our ears with its violence. The motives of those who had made the "*peace offering*," have been misrepresented and their conduct vilified, rendering it perfectly evident that the *persecutors* of masons, will not be satisfied with any measure that, in spirit of regard for the public peace, they may think it expedient to adopt. To the great body of the people engaged in the excitement, we do not ascribe any selfish or improper motive; but it is evident that they are misdirected by some cunning and unprincipled men, who feeling indifferent to the destruction or continuance of Masonry, are striving to gain *political power*, by exciting the prejudices of the public against an institution, whose principles are worthy to be engraven on the hearts of all mankind, and which the virtuous and the good of every age have avowed and cherished. The clamorous leaders of anti-masonry care not whether we meet in Lodges or Chapters. It is not the institution of Masonry that they are contending against. That is merely the *pretence—political power is the object.* The abominable scences exhibited in France during the Revolution were acted in the sacred name of *liberty.* There too, concessions were demanded of *Christians*; and when the clergy oppressed by intolerance, were willing to shut up their churches and abstain from performing the sacred ceremonies of religion, it did not appease the vengeance of their persecutors. Nothing could satisfy but their renouncing the *principles* of their religion and becoming thorough going Jacobins. It is just so with the *leaders* of anti-masonry; giving up of charters and abstaining from attending Lodges, will not satisfy them; they require masons to renounce their *principles* and to become thorough going *political anti-masons.* When members of the fraternity can consent to such a course, then indeed will they deserve the opprobrium that is now cast upon them; then will corruption stalk abroad in our land, and the temple of our liberty rock to its

foundation. The opponents of our institution constitute a discordant and heterogeneous association—there, among the most active may be seen an individual scoffing at all religion and openly avowing his disbelief in the existence of a Supreme Being—here, another whose profligate life has made him the object of public notoriety and condemnation—and then again in close communion with these, another appears, who with frontless and blasphemous impudence, declares that "*anti*-masonry, eminated from the throne of God." From such a combination, the public mind must turn with aversion. Submission to its requirements can never meet the sanction of public approbation.

It is not the voice of the *people*, but the voice of faction that asks the destruction of *Masonry*. The people seek only the punishment of the *guilty*; they do not require us to abandon what we honestly believe to be right, and embrace what we know to be wrong. It is a *political faction* that seeks to confound the innocent with the guilty, and would keep alive a war of indiscriminate proscription. Let offended justice call over the catalogue of human institutions, religious as well as moral, and should any be found whose members have not offended against the majesty of the laws, then will the officers and members of this Lodge most cordially join in the opinion that the *public voice* does most emphatically call upon us for the surrender of our charter and our funds.

But it is against the *principles* of the institution that anti-masons profess to be contending. Is there a *mason* who can honestly say he thinks them dangerous or corrupt? We fearlessly answer, No. Masonry inculcates only "peace on earth and good will to men." She knows nothing of the *immoral principles* which anti-masonry has charged upon her; and we solemnly declare that its principles and its precepts are all strictly *in accordance* with that *unerring word*, which we all profess to believe should be the standard of human actions. The most eminent christians, the most distinguished philanthopists, and the most enlightened statesmen have been members of the masonic fraternity. They have borne their testimony to the *purity* of its *principles*; and we appeal to the sober judgement of the people to say whether their evidence and their examples ought to be disregarded. That members of the masonic fraternity should violate the principles of the order and commit crime, is deeply to be regretted, but it cannot excite the surprise of any one who understands the discrepancy that frequently is exhibited between the professed principles and practice of the members of all other societies. While therefore,

your committee do not hesitate to express a just abhorrence for the crimes committed by some members of the fraternity, they feel bound by their love of truth to declare that they are no more chargeable upon the *principles* of the institution, than are those, committed by christians, upon the principles of their sacred religion. Masonry inculcates love to God, and justice to *all* mankind ; and believing as your committee do, that its support is calculated to promote the best interest of society, they cannot refrain from expressing their regret, that any portion of their brethren should have deemed it expedient to withdraw their connexion from the institution, and from manifesting their determination peacefully to adhere to it through good and through evil report.

Therefore, resolved that we deem it inexpedient for masonic Lodges to return their charters.

ANTI-MASONRY IN NEW-YORK.

The anti-masonic party in this state has met with a total and irreparable defeaft—the bubble, surcharged with sin and iniquity, has burst. Honest men, convinced of the mercenary object of the leaders of this party, have publicly and manfully proscribed the motive, and disclaimed all further connection with a scheme so disgraceful and unrighteous. Anti-masonry in New-York has run to the end of the rope—a reaction has commenced, and it will be as powerful as its progress was rapid and pernicious. We annex a few extracts, showing the present state of the "affair."

"Seventy-two substantial farmers and respectable citizens of the town of Greece, N. Y. who have hitherto been imposed upon by the delusion of "Anti-masonry," have made a public renunciation of their former opinions, and of the party now professing hostility to the institution of Freemasonry. To this effect they have published a declaration, with their names affixed, wherein they acknowledge themselves to have been deceived, and honestly avow that the object of their late associates in the crusade against masonry, is "the creation of a *political party*, whose object is to break down the republican ranks of the state, that they themselves may rise into power." Thus the truth breaks out by degrees ; and it will require but a very short time to open the eyes of a virtuous and intelligent community, to the nefarious purposes of those who are

making a hobby of the Morgan excitement. In New-York, it will become, in a few months, as a thing that never existed. In Massachusetts, it remains yet to be ascertained how many dupes will lend themselves as tools, to work out the designs of a few desperate knaves and demagogues, whose only hope of notoriety lies in the success of some deceptive project of this sort.—*Bulletin.*

"Anti-Masonry has met with a severe rebuff at the late town meetings in the western part of this state. Having assumed the garb of an organized political party—inculcating principles of intolerance and proscription, at war with our democratic institutions, its unholy projects have met, as it was right they should, with the disapprobation of all honorable men, the opposition of an enlightened community.—*Herkimer Herald.*

"Political anti-masonry is no longer triumphant; it has met in its strong holds in some of the western counties, such a signal defeat, as must put a termination to its mad career. Hereafter, society, which has been torn by angry feuds, extending to the fireside and the altar, may enjoy a prospect of returning repose, of restored peace and happiness. For this regeneration we rejoice; we feel peculiarly gratified that a party, distinguished by the most intolerant and proscriptive spirit, even by a reckless disregard of the moral duties and religious charities of life, and led on by profligate political partisans, has at last aroused the slumbering indignation of the people and sunk under their displeasure. This desirable result would long since have been realized, but for the indefatigable efforts made to keep up the delusion, by the publication of the grossest fabrications; which, now that they are understood, have no longer the power to keep alive an excitement, honest and praisworthy in its origin, but shamefully perverted for the accomplishment of political and selfish purposes. The intelligence which has been received from the west, must fall "like a cataract of icewater," on the little knot of *politicians* in this county, who have so nobly "pledged their lives, their fortunes, and their *sacred honor*," in the cause of political anti-masonry.—*Oneida Observer.*

"As we predicted, political anti-masonry has fallen. The town meetings have resulted in all directions, where they have been contested, in the defeat of anti-masonry. In this town, although no concert was had, and no nominations made, till after the people had met, the regular caucus candidates of the anti-masonic party, were beat by handsome majorities.

This is a subject of real satisfaction to all well-wishers of the

peace and good order of society. And without exultation, we may be permitted to congratulate our friends abroad, upon the prospect of returning reason, in this disgraced and distracted region."—*Batavia People's Press.*

Public meetings have been held at Albany and Rochester, at which the principles and motives of anti-masonry have been denounced as being repugnant to the constitutional liberties of the citizens and destructive of the peace and prosperity of the country. A like result awaits antimasonry in every section of the country.

ANECDOTE.

In one of the Mohawk River counties, shortly before the last Anti-Masonic State Convention, Judge N. who was one of the delegates, called on his neighbor C. a wealthy farmer, and urged him to join in "*putting down the Masons,*" who, he averred, were "*destroying our religion!*" and gave him one of Priest P.——'s thanksgiving sermons. Mr. C. asked the Judge what hurt the Masons did that made him so anxious about them. The Judge gave the usual answer—"they murdered Morgan." Mr. C. inquired if the Judge supposed the Masons on the Mohawk river had any hand in the murder of Morgan. The Judge promptly answered in the language of the day: "Some of the Masons have murdered him, and therefore they are all implicated." Then said Mr. C. why don't you condemn and hang all the Dutchmen on the Mohawk river! For what? asked the Judge. Because said Mr. C. a Dutchman murdered Huddleston up in old Schoharie county; and all the Dutchmen, on your principle, ought to be hung. I tell you what, Judge, I do not believe in all this noise against the Masons, and about *Morgan*, and about your religion. You are scattering about that little Priest P.'s sermons just as you did *Coffin Handbills* before the election. There is about as much *religion* in *it* as there was in *them.* I came from Rhode Island, I knew Gen. Greene; he was a Mason. Gen. Washington and Gen. Warren were Masons; a great many of my neighbors are Masons, and they are good men—they mind their own business. I tell you, Judge, this will not do; I know what you want—to be an assemblyman; but you can't be elected by this, nor by the help of priests either. I wish all the priests and broken down office seekers would attend to their own business, and let the honest farmers alone. I dont want any more coffin handbills, or Priest P.'s sermons. You may take that and give it to somebody else."

HISTORY OF FREEMASONRY.

[Continued from page 50.]

[Barbarous treatment of the Templars.]

But the atrocious scene was yet to come, which was to complete the ruin of the Templars, and satiate the vengeance of their enemies. Their Grand Master Molay, and other dignitaries of the order still survived: And, though they had made the most submissive acknowledgments to their unrelenting persecutors, yet the influence which they had over the minds of the vulgar, and their connection with many of the Princes of Europe, rendered them formidable and dangerous to their oppressors. By the exertion of that influence, they might restore union to their dismembered party, and inspire them with courage to revenge the murder of their companions; or, by adopting a more cautious method, they might repel, by uncontrovertible proofs, the charges for which they suffered; and, by interesting all men in their behalf, they might expose Philip to the attacks of his own subjects, and to the hatred and contempt of Europe. Aware of the dangers to which his character and person would be exposed, by pardoning the surviving Templars, the French monarch commanded the Grand Master and his brethren to be led out to a scaffold, erected for the purpose, and there to confess before the public, the enormities of which their order had been guilty, and the justice of the punishment which had been inflicted on their brethren. If they adhered to their former confessions, a full pardon was promised to them; but if they should persist in maintaining their innocence, they were threatened with destruction on a pile of wood, which the executioners had erected in their view, to awe them into compliance. While the multitude were standing around in awful expectation, ready, from the words of the prisoners, to justify or condemn their King, the venerable Molay, with a cheerful and undaunted countenance, advanced, in chains, to the edge of the scaffold, and, in a firm and impressive tone, thus addressed the spectators: "It is but just, that in this terrible day, and in the last moments of my life, I lay open the iniquity of falsehood and make truth to triumph. I declare then, in the face of heaven and earth, and I confess, tho' to my eternal shame and confusion, that I have committed the greatest of crimes; but it has been only in acknowledging those that have been charged with so much virulence upon an order, which

truth obliges me to pronounce innocent. I made the first declaration they required of me, only to suspend the excessive tortures of the rack, and mollify those that made me endure them. I am sensible what torments they prepare for those that have courage to revoke such a confession. But the horrible sight which they present to my eyes, is not capable of making me confirm one lie by another. On a condition so infamous as that, I freely renounce life, which is already but too odious to me. For what would it avail me to prolong a few miserable days, when I must owe them only to the blackest of calumnies?"[38] In consequence of this manly revocation, the Grand Master and his companions were hurried into the flames, where they retained that contempt of death which they had exhibited on former occasions. This mournful scene extorted tears from the lowest of the vulgar. Four valiant knights, whose charity and valour had procured them the gratitude and applause of mankind, suffering, without fear, the most cruel and ignominious death, was, indeed, a spectacle well calculated to excite emotions of pity in the hardest hearts; and, whatever opinion we may entertain concerning the character of that unhappy order, every mind of sensibility will compassionate the fate of the Templars, and curse the inhuman policy of Philip the Fair.

[The innocence of the Templars maintained against the arguments of Barruel.]

From this short and imperfect account of the origin and ruin of the Knights Templars, the reader will be enabled to understand the merits of the question, respecting the innocence of that order, which it will be necessary here to consider. The opinions of contemporary writers were too much influenced by party spirit, and religious zeal, to deserve any regard in this investigation. All those writers, however, who are generally deemed impartial historians, and who were in no respects interested, either in the condemnation or acquittal of the Templars, have, without hesitation, pronounced them innocent of the crimes laid to their charge, and imputed their destruction to the avarice and private resentment of Philip. In the decision of these historians, the public had, in general, acquiesced, till their sentiments were unsettled by the bold pretensions and the sophistical reasoning of Barruel. This writer has charged upon the Templars all those crimes with which

38. Histoire de Chevaliers Hospitaliers de Saint Jean de Jerusalem.—This event occurred on the 11th of March, 1314.

their enemies had formerly loaded them : He has attempted to justify the severity of the French King, and has reproached, with the bitterest invective, the Society of Freemasons, because they were once connected with a fraternity, which, in his opinion, was so wicked and profane. While we endeavour, therefore, to defend the Templars against these recent calumnies, we will, at the same time, be maintaining the respectability of our own order, by vindicating its members from that imputed depravity, which, according to Barruel, they have inherited from their fathers.

In order to form an impartial judgment respecting any sentence which has been passed, without proper evidence, either against individuals or associations, it is necessary to be acquainted with the motives and character of the accusers, and with the benefits which might accrue to them and the judges, by the punishment or liberation of the accused. In the case before us, the accusers had been disgraced and imprisoned by the accused, for their villany and crimes. Their chief prosecutor and judge was actuated by motives of avarice and private resentment ; and many rival orders who had been languishing in obscurity and indigence, propagated with assiduity, the slanderous tale, in hopes of sharing in those ample possessions and that public favour, which had been acquired by the superior abilities of the Knights Templars. To all ranks of men, indeed, the veneration which the name of a Templar inspired, was an object of envy : Their opulent revenues were calculated to give trouble to a covetous mind, and the remarkable regularity of their conduct was no small incitement to the exercise of detraction. Such were the motives and prospects of their judges and accusers. Let us attend now to the accusations which were brought against them, and we will find that these could scarcely come under the cognizance of law, as their pretended crimes were committed against themselves, and not against society. Did they perpetrate murder upon any of their fellow-citizens ?—This was never laid to their charge. Did they purloin any man's treasures ?—Of theft they were never accused. Did they instigate to rebellion the subjects of any government, or plot destruction against the person of any king ?—Under such a character they were never known, till Barruel called them traitors and regicides ; because, forsooth, it was his opinion, that their successors, the Freemasons in France, were accessory to the murder of their King. What then were their crimes ? It was said that they burned their own infants ! And yet an instance was never produced, in which the child of a Templar had disappeared, and in

which the tenderness of a mother, as would certainly have happened, remonstrated against the murder of her child. They were said to have committed upon one another the most unnatural of all crimes! And yet, no individual produced a specific instance which he could corroborate by indubitable proof. They were accused of insulting the Cross of Christ; and yet they had shed their blood in defence of his religion. Of crimes like these, one may conceive a depraved individual to have been guilty; but to believe that a respectable fraternity, consisting of thousands of members, could be capable of such enormities, requires a degree of faith to which the most credulous will scarcely attain.

The innocence of the Templars, and the injustice of Philip, will be still more apparent, by considering the conduct of the latter, as related even by Barruel. This writer observes, "That two men, who had been imprisoned for their crimes, declared that they had some important discoveries to make concerning the Knights Templars, and that this declaration, though entitled to little credit, made the king determine on the dissolution of the order, and arrest on one day all the Templars in his kingdom." Here then was the most flagrant injustice in the very threshold of the whole affair. Without summoning a single witness; without examining a single Templar; without consulting a single friend; without even knowing what the important discoveries were which the criminals had to make; the French King *determined* on the destruction of the Templars, on the destruction of an order whose Grand Master had been his particular friend, and even the god-father of one of his children. This latter circumstance, indeed, is brought forward by Barruel, to justify the conduct of Philip, because he sacrificed the duties of friendship to the principles of justice. But, when we take it in connection with the rest of his conduct, it must inspire every honest mind with a more degrading opinion of the head and heart of that persecuting monarch.

Such being the premature and precipitant determination of Philip, we may consider the order of the Templars as at that time dissolved, and regard all those examinations, enquiries, confessions, trials and councils which succeeded, as mere phantoms of justice, conjured up by that crafty prince, to dazzle the eyes of his subjects and sanctify the depravity of his own conduct. By keeping this circumstance in view, the intelligent reader will be enabled to understand the minute, though sometimes contradictory, details of historians, respecting the trial and confessions of the Knights Templars; and, notwithstanding the veil of justice with

which the Judges attempted to cover their proceedings, he will be enabled to develope the detestable principles upon which their trial was conducted, and the still more detestable motives which invited Clement V. to partake in the guilt of Philip the Fair.

The most formidable argument by which Barruel supports his opinions, is drawn from the confessions of the Templars. He maintains that the avowals of the Knights were free from compulsion, and that no set of men could be so base as to accuse their brethren of crimes, of which they believed them to be entirely innocent. But the fallacy of his reasoning will appear from the slightest reflection. It is a curious, though unquestionable fact, that, when an avowal must be made, men are more ready to accuse themselves of crimes of which they have never been guilty, than to confess those which they have actually committed.—Such as have attended to the operation of their own minds, particularly in the earlier part of life, will acquiesce in this extraordinary truth; and those who have not had occasion to observe it, will find, upon consideration, that it is consonant to the constitution of the human mind. When a man confesses himself guilty of a crime which he has really perpetrated, he is exposed, not only to the reproaches of his own conscience, but to those of the world; and, should he, at any time, retract his confession, he must be aware that every subsequent enquiry would only confirm the truth of his first deposition. But when a man, from a principle of fear, acknowledges the truth of accusations with which he has been unjustly loaded, a sense of his integrity and innocence supports him under the opprobrium of the world, and he is conscious that his character will be vindicated by every investigation, and that the confessions which he himself made, may at any time be proved to have been the offspring of necessity. Such undoubtedly were the feelings by which the Templars were actuated. Convinced that the crimes they were desired to acknowledge, were of such an unnatural kind that they could never be imputed, by any reasonable man, to a numerous and hitherto respectable fraternity, they yielded to the solicitations of their persecutors; with the well grounded hope that future enquiry would remove the stain which the irresistible desire of self-preservation had prompted them to throw upon their character. From this very consideration, indeed, namely, from the nature of the crimes charged upon the Templars, have many eminent historians maintained the innocence of that unhappy order. But were we even to allow, with Barruel, in opposition to all history, that the avowals of the Knights were free and numerous; by an application of the principles already

laid down, we would, from that circumstance, prove the innocence, and not the guilt of the Templars.

It is not, however, upon speculative principles alone, that we can account for the confessions and subsequent recantations of the Knights. There are, fortunately some historical facts, which furnish a rational explanation of their conduct; but which Barruel either from ignorance or design, has totally overlooked. About the commencement of the whole affair, Molay, the Grand Master of the order, had been examined at Paris. From the causes which we have already explained, but, particularly, from a dread of those torments, to which an obstinate avowal of his innocence would expose him, he made every confession which his persecutors demanded ; but he, at the same time, transmitted circular letters to an immense number of his brethren, requesting them to make the same confessions with himself ; for it was only by submissive conduct, that they could hope to disarm the fury of their enemies, and avert the blow which was threatened to their order. Agreeably to the request of Molay, many of the Templars made the same acknowledgments ; while others, whose morality was more inflexible, and whose courage was more undaunted, disdained to do evil, that good might come, and persevered unto death in the avowal of their own innocence and that of their order. Molay, however, and those knights who had followed his example, soon perceived, that, though their submissions had protected them from injury as individuals, they had, nevertheless inflamed the rage of Philip against the order; and, being now convinced, that their acknowledgments of guilt had produced an effect opposite to what they expected, they boldly retracted their former avowals, and adopted that intrepid conduct, of which we have already given a short account. There is another circumstance connected with this part of our subject, which, though not taken notice of by historians, is well deserving of the reader's attention. It is asserted by all contemporary writers, whether the friends or adversaries of the Templars, that all those Knights, who maintained their innocence, were condemned either to death, or to a punishment equally severe ; while all who confessed, and adhered to their confessions, were either completely acquitted, or sentenced to a few days fasting and prayer, or a short imprisonment. It is allowed by these historians, and even by Barruel, that a very considerable number of the Templars were altogether ignorant of the crimes perpetrated by the rest, and that some who were privy to them, were not partakers in their guilt. In which class, then, are we to rank those innocent men ? Among those who suffered, or

among those who were saved? If among the former, their enemies were guilty of the most flagrant injustice and cruelty, in consuming the innocent on the same pile with the guilty. If among the latter, they must have been compelled to confess themselves guilty of crimes, of which they were completely innocent.

In order to show that the confessions of the Templars were voluntary, and not extorted by the rack, Barruel is obliged to deny facts which are admitted by every historian. But lest his readers should not be so sceptical on that point as himself, he takes care to inform them, that the bishops declared, that all whose confessions were extorted by the rack, should be regarded as innocent, and that no Templar should be subject to it; that Clement V. rather favored the Templars, and that he sent the most venerable persons to interrogate those, whose *age and infirmities* prevented them from appearing before him. But who, pray, were those aged and infirm Templars to whom Clement is so compassionate? Were they men who were smarting under diseases inflicted by the hand of Heaven? Were they men whose aged limbs were unfit for the fatigues of a journey, or whose grey hairs had excited the pity of the Roman Pontiff? No—they were a few undaunted knights, whom the blood-extorting screws of their tormentors had tortured and disabled; whose flesh had been lacerated on the rack, and whose bones had been disjointed, or broken on the wheel.—These are the men, who, in the language of the above writer, were prevented by *their age and infirmities* from travelling to Poictiers, or who, in the more simple stile of the Pope himself, were unable *to ride on horseback, or to bear any other method of conveyance, whatsoever.* Such was that mildness of Clement which Barruel applauds! And such too, we may add, the integrity of Barruel!

Having thus endeavoured to vindicate the character of our ancestors from the accusations of their enemies, it will be necessary to make a few remarks respecting the ceremonial observances which are attributed to them and their posterity, by the author of the memoirs of Jacobinism. But this, our enemies well know, is forbidden ground, on which Freemasons are prohibited to enter by the laws of their order. It is here, consequently, that the most numerous, and apparently the most successful attacks have been made, for we can be provided with no means of defence without laying open the mysteries of the fraternity. Conscious of the disadvantages under which the Freemasons labour, their adversaries have fabricated the most frightful and foolish ceremonies, and imposed them upon the world as the ceremonies of Masonry. Among this

number, may be reckoned those rites and oaths which Barruel ascribes to the Templars and their posterity, but which, we solemnly aver, have no connexion either with the one or with the other; and, were we permitted to divulge to the world the whole of our ritual system, many who have duped the public by deceitful information, would stand abashed at their conduct, while others, who have confided in such information, would be astonished at the extent of their credulity. Then might Freemasons defy, as they have done in every other point, the fabrications of the malicious, and the conjectures of the ignorant. Then, too, might they mock at the ingenuity of the wise. But as they are bound to preserve from public view the rights of their order, it is highly disingenuous to assail them in a quarter where resistance is impossible, and where every unprincipled man may triumph with impunity. Is not this to assassinate an enemy with his hands tied behind his back? Is not this to reproach a foe who is deprived of the organs of utterance?

[Impossibility of the public in general ever knowing the mysteries of secret associations.]

But there is another important consideration, which, while it points out in a more striking manner the disingenuity of such conduct, should at the same time, incite the candid enquirer to reject every calumny against secret associations, arising from reports concerning their rites and ceremonies. If ever the secrets of Freemasonry were betrayed, they must have been betrayed by men who were completely destitute of religious principle; who paid no respect to those ties which unite the members of civil, as well as secret associations; who, in short, neither feared God, nor regarded man. Suppose, then, a person, pretending to be a Freemason, offered to communicate, either to an individual, or to the public, the rites and ceremonies of his order. What degree of credit should men of probity attach to the information which they might in this way receive? A person addresses them under the character of a perjurer, offering to violate the most solemn engagements, and to divulge mysteries which have been concealed for ages. He may give them accurate information, or he may not. If the secrets which he offers to betray, have been hitherto unknown, there is no possible way of ascertaining the truth of this deposition. And it is rather to be suspected, that he will dupe his auditors by false information, than trample upon an engagement, guarded by the most awful sanctions. He might, indeed, confirm by an oath, the truth of his asseveration; but as he must have violated an oath equally

solemn, no man of sense will give him the smallest credit. But supposing that he really divulges the secrets and ceremonies of Freemasonry, it is clear he has not understood their real import, or, at least, that they have made no impression upon his mind. It is almost certain, therefore, that from ignorance, or misapprehension of their meaning, he will exhibit, under an aspect calculated to excite ridicule, those rites and ceremonies, which, if properly explained, would command admiration. If then it be so difficult for the uninitiated to discover the secrets of Freemasonry, and still more so to ascertain their signification, if they should discover them; what must we think of those men who open their ears to every slanderous tale against Freemasons, which unprincipled men may impose upon their credulity? What must we think of those who reproach and vilify our order, upon the uncertain reports of cunning and interested men? We appeal to the impartial reader, if they are not equally base with the informers themselves.

Such are the considerations by which we would attempt to repel those charges and distorted facts, with which Barruel has calumniated the character and disfigured the history of the Templars.—They will be sufficient, we hope, to remove those erroneous impressions which the perusal of the Memoirs of Jacobinism may have left upon the reader's mind. Although we have adopted the opinion of those who maintain the innocence of that unfortunate order, we cannot coincide with them in believing, that as individuals, they were free from blame. The Templars were possessed of the same corrupted nature, and influenced by the same passions as their fellow men; and they were, unquestionably, exposed to more strong and numerous temptations. Some of the knights, therefore, may have been guilty of crimes, and these too of an aggravated kind, which by a strange, though not uncommon mistake, might have been transferred to their order. But it never was proved that they were traitors, child-murderers, regicides, and infidels. A certain class of historians, indeed, have imputed to them such iniquities, and, when unable to establish their assertions, have fixed upon their order the more probable crimes of drunkenness and debauchery. But amidst all these accusations, we hear nothing of that valor which first raised the Templars to pre-eminence; nothing of that charity and beneficence which procured them the respect of contemporaries; nothing of that fortitude and patience which most of them exhibited on the rack and in the flames. In their case it has been too true, that

> "The evil which men do lives after them;
> The good is oft interred with their bones." 10

But, allowing the Templars to be as guilty as their enemies have represented them ; upon what principles of sound reasoning, or of common sense, does Barruel transfer their guilt to the fraternity of Freemasons ? Is it absolutely necessary, that the son should inherit the bodily disease, and the mental debility of his forefathers ; or is it fair, that one order, proposing to itself the same object, and instituted upon the same principles as another, should be charged also with the same crimes? Certainly not.[39] If virtue and vice were hereditary qualities, we might arrogate to ourselves much honor from our connexion with the Templars ; but as we have not been applauded for a Templar's virtues, we should not be reproached for a Templar's crimes.[40] But the reasoning of Barruel is as repugnant to the dictates of experience, as it is to those of common sense.— Were not the inhabitants of England, at one period, fanatics, rebels, and regicides? But where now is the nation that is more liberal in its religion, and more steady in its loyality ! Did not the French, at one time torture, burn and massacre their fellow citizens, from the fury of their religious zeal, and the strength of their attachment to the catholic communion ? But what nation under heaven is at present less influenced by religious principles, and less attached to the church of Rome! Did not the rulers of France, at one time, torment and assassinate hundreds of the Templars, because they deemed them infidels, traitors and regicides? And have we not seen, in these latter days, the very rulers of France themselves, infidels, traitors and regicides! But if the impartial reader should, upon farther inquiry, give credit to the guilt of the Templars ; in order to remove the imputed stain which has been transferred to Freemasons, it may be sufficient to address him in the words of the poet,

Tempora mutantur, et nos mutamur in illis.[41]

[Connection between Chivalry and Freemasonry.]

About the time of the Knights Templars, chivalry had arrived

39. And is it not equally unfair and disengenuous to criminate and denounce a whole society for the crimes or misdemeanors of a few misguided members ?

40. Than the present order of Templars, we believe there does not exist a more honorable and ingenuous society of men in Christendom.

41. The times are changed, and men are changed with them.—" Men change with fortune, manners change with climes ; tenets with books, and principles with time."

at its highest perfection. It had its existence, indeed, prior to this period, but as it continued to influence the minds of men long after the destruction of that unhappy order, it was thought proper to defer its consideration till the present stage of our history. When chivalry made its first appearance, the moral and political condition of Europe was in every respect deplorable. The religion of Jesus existed only in name. A degraded superstition had usurped its place, and threatened ruin to the reason and dignity of man. The political rights of the lower orders were sacrificed to the interest of the great. War was carried on with a degree of savage cruelty equalled only by the sanguinary contentions of the beasts of prey ; no clemency was shown to the vanquished ; no humanity to the captive. The female sex, even were sunk below their natural level ; they were doomed to the most laborious occupations, and were deserted and despised by that very sex, on whose protection and sympathy they have so natural a claim.— To remedy these disorders, a few intelligent and pious men formed an association, whose members swore to defend the Christian religion, to practise its morals, to protect its widows, orphans, and the weaker sex ; and to decide judicially, and not by arms, the disputes that might arise about their goods or effects. It was from this association, undoubtedly, that chivalry arose ; and not as some think, from the public investiture with arms which was customary among the ancient Germans. But, wherever was its origin, chivalry produced a considerable change in the manners and sentiments of the great. It could not, indeed, eradicate that ignorance and depravity which engendered those awful evils that we have already enumerated. It has softened, however, the ferocity of war. It has restored the fair sex to that honorable rank which they now possess, and which at all times they are entitled to hold. It has inspired those sentiments of generosity, sympathy and friendship, which have contributed so much to the civilization of the world ; and has introduced that principle of honour, which, though far from being a laudable motive to action, often checks the licentious, when moral or religious considerations would have no impression upon their minds.

Such was the origin of chivalry, and such the blessings which it imparted. That it was a branch of Freemasonry, may be inferred from a variety of considerations, from the consent of those who have made the deepest researches into the one, and who were intimately acquainted with the spirit, rites, and ceremonies of the other. They were both ceremonial institutions. Important

precepts were communicated to the members of each, for the regulation of their conduct as men, and as brethren of the order.—The ceremonies of chivalry, like those of Freemasonry, though unintelligible to the vulgar, were always symbolical of some important truths. The object of both institutions was the same, and the members bound themselves, by an oath, to promote it with ardour and zeal. In chivalry there were also different degrees of honour, through which the youths were obliged to pass before they were invested with the dignity of knighthood; and the Knights, like Freemasons, were formed into fraternities or orders, distinguished by different appellations.

From these circumstances of resemblance, we do not mean to infer that chivalry was Freemasonry; we mean only to show that the two institutions were intimately connected; that the former took its origin from the latter, and borrowed from it, not only some of its ceremonial observances, but the leading features, and the general outline of its constitution. These points of similarity, indeed, are in some cases so striking, that several learned men have affirmed that Freemasonry was a secondary order of chivalry, and derived its origin from the usages of that institution. From what reasons these authors deduce the forms of Freemasonry from the ceremonies of chivalry, it is impossible to conjecture. The only argument which they deduce, is the similarity of the institutions; but they do not consider, that this proves, with equal force, that Freemasonry is the parent of chivalry. We have already shown that there were many secret institutions among the ancients, but particularly the Fraternity of Dionysian architects, which resembled Freemasonry in every thing but the name; and it requires no proof that these fraternities arose many hundred years before the existence of chivalry. If then, there be any resemblance between the institutions which we have been comparing, we must consider Freemasonry as the fountain, and chivalry only as the stream. The one was adapted to the habits of intelligent artists, and could flourish only in times of civilization and peace; the other was accommodated to the dispositions of a martial age, and could exist only in seasons of ignorance and war. With these observations, indeed, the history of both fraternities entirely corresponds. In the enlightened ages of Greece and Rome, when chivalry was unknown, Freemasonry flourished under the sanction of government, and the patronage of intelligent men. But during the reign of Gothic ignorance and barbarity, which followed the destruction of imperial Rome, Freemasonry languished in obscurity, while chivalry

succeeded in its place, and proposed to accomplish the same object by different means, which, though more rough and violent, were better suited to the manners of the age. And when science and literature revived in Europe, and scattered those clouds of ignorance and barbarism with which she had been overshadowed, chivalry decayed along with the manners that gave it birth, while Freemasonry arose with increased splendour, and advanced with the same pace as civilization and refinement.

Zion's Advocate.

THE ARK OF GOD.

Trembling with years and worn with care,
Old Eli sat by Shiloh's gate,
Breathing his sole in silent prayer,
Anxious for warring Israel's fate.

For on the distant hostile plain
The ranks had once been put to flight;
And proud Philistia's host again
Was formed to renew the fight.

He turned his ear to catch each sound,
That floated from the battle ground,
For his sons were on that field of blood,
And had in charge the Ark of God.

At last a cry fell on his ear,
That told him Shiloh was distress'd;
And a soldier from the camp drew near,
And through the crowd to Eli press'd.

The old man cried, "what news, my son?"
On his pall'd brow a cold sweat stood,
"Has Israel fought? Is the battle done?
How fares it with the Ark of God?"

"Israel has fought, and fallen too,
And thousands bleed upon the plain;
Those who survive are weak and few,
And I saw thy sons among the slain."

"But the Ark of God," the old man cried,
And raised to heaven his sightless eyes;

"*The Ark is lost,*" the man replied,
"And proud Philistia bears the prize."

" The Ark is lost! then woe is me ;"
And his cheek grew pale as marble stone,
And he fell to the earth like a forest tree,
For the Patriarch's soul to his God had flown.

DEFENCE OF MASONRY.

NUMBER III.

We are told by our adversaries, that we have no mysteries worth inviolable confidence. On this point we shall not dispute with them ; and if they believed what they alledge, they would manifest less distemperature of mind, and *let us alone.* And again, they pronounce our *mystic chain* of communication, by which strangers become instantly friends, a deception, delusive and useless : If they believed themselves in this too, they might smile at our *weakness ;* but would never feel that malignant spirit of envy and hatred, that should lead them to threaten an ancient and respectable Society with violence, plunder and extermination. Neither shall we dispute with them on this point: the truth would have little impression upon such cavillists and revilers. But to those to whom I address myself, I will explain the use of this *mystic dialect.*

The symbolic language, which Freemasonry alone possesses, is a medium of communication, by which a Christian brother—no matter what his mother-tongue may have been—gains at once an access to the bosom of the Turk, the Arab, or the Chinese, and reposes there in safety. It is not merely a vehicle, to make known the wants of humanity, to a stranger of an unknown speech ; for *that* language nature herself has bestowed upon all her children, of whatever country or tongue: But it is a language, which informs the stranger, that you have been received into the mysterious order to which he belongs—that you have been tried and accepted as a worthy and deserving brother, to whom, as such, he is thribly bound. And I cannot forbear admonishing every generous and worthy man, who would hear and decide in the spirit of candor and of truth ; that this universal tie is not an empty, unmeaning, spiritless obligation: as a free and accepted Mason, having been found worthy to be entrusted with the higher and more essential *keys* of the Order, I have a claim in every Lodge throughout the Globe, to

a portion of that *charity fund* which every Lodge holds in sacred trust, for distressed worthy brethren of all countries: And I should no more be denied my share of it, in the hour of want, on the banks of the Euphrates, the Tigris, the Ganges, the Indus, the Nile, or the Hoang-ho, than I should in the house of my father or my brother. If this be "*delusion*," then, indeed, is Christian benevolence and brotherly-love, "delusion:" But call it what you will, it is a theory, in the beauty and practice of which I hope to live and die.

It is no cause of marvel, that the narrow and miserly soul does not understand the advantages of this beautiful and noble institution; for such have not the heart to enjoy the luxury of doing good. But the intelligent and benevolent mind will comprehend and duly appreciate the benefit of such an universal brotherhood, when I inform him, that the Fraternity in *Ohio*, have, more than once, furnished the means of restoring the unfortunate soldier, mariner, and adventurer, in Southern America, to the bosom of his wife and children on the continent of Europe.

On the utility of this universal medium of communication, the authors of the Cyclopædias, which I have consulted, speak thus:— "It is certain that its signs serve as a universal language, so that by means of them, people of the most distant nations may become acquainted, and enter into friendships with one another. *This must be allowed to be a circumstance of no small importance and utility*, to those who travel distant regions, and wish to find associates and friends even among strangers."

"The universal principles of Masonry, operate so powerfully to unite men of the most opposite tenets, of the most contradictory opinions, and of the most distant countries, that in every nation a Mason finds a friend, and in every clime a peaceful residence.— Should we range through the broad, extensive plains of Europe, or ascend the lofty Alps, we should continually meet a happy reception from our brethren, who are labourers with us, in the "Great Temple of Masonry." Should we fly to the North, and visit the icy coasts of Greenland, or to the South, 'mid Afric's tawny sons, we should there find a "Friend who sticketh closer than a brother;" and one who would freely extend the arm of Charity to our relief. "Should we, on the beams of the morning, be transported to the remotest corners of Asia," we should find, even among the distant Chinese, the fierce roving Arabs, and the "wild, wandering Tartars," here and there one, who could speak the true language of Masonry, and could explain to us the moral use of our emblems and our jewels. Yea, and should we travel down the banks of the Eu-

phrates, traverse the shores of the Indus, and the plains beyond the Ganges, we should meet with the descendants of those illustrious Masons who wrought with our Grand Masters, Hiram and Solomon, at the building of the Temple at Jerusalem ! They received the sublime mysteries from their fathers, and work with us upon the same noble plan. The ligaments of our union are indissoluble, and our benevolent affections for each other, will expire only with Masonry itself.

There is one objection, often urged against the Masonic Institution, which, to some pious persons, carries with it much weight, and deserves an explicit and ample reply: Such a reply I will give, in a laconic manner however ; and doubt not, I will satisfy the most scrupulous. It is said our Society is not founded in *Christianity ;* but is adverse to it. Those who make this objection, forget that the Masonic Institution was founded, at least, four hundred years before the advent of Him who "brought life and immortality to light:" that its design, its primitive features, and its beautiful form, were laid and moulded in the "House of Israel," "the chosen people of God:" that it was intended as a mystic chain of connection between all nations and tongues ; to unite the child of Zoroaster and the son of Confucius with the disciples of Moses and the children of Israel. It has, in fact, no more tendency to seduce the Christian to deism, than the Gospel of Jesus itself, which teaches us "*to love our enemies.*" Why then should Christians, any more than Jews, or the followers of Mahomet, proscribe its faith, or anathematise its universal philanthropy ?

Why should we make a school of theology of our Halls ? Should we do so, we must necessarily adopt some *system*, and exclude others. Suppose then we should adopt the Christian faith, and exclude all but Christians from the light and benefit of our scientific mysteries: We should, in that case, exclude 617,000,000 of beings, of the 800,000,000—the sum total of the human species. These eight hundred millions, Mr. Bellamy says, in his "History of all Religions," "have for their rule of faith, three books, which are esteemed as revelations of the Divine Will: 1. Those who receive the *Sacred Scriptures:* 2. The Mahometans, who receive the *Koran:* 3. The Pagans, who have their *own writings. One hundred and eighty three millions only, are Christians.*" Hence, by adopting as an article of faith, the Gospel of Christ, we despoil the Institution of Masonry of one of its original and most interesting features ; one that distinguishes no other Society on earth ; the broad and philanthropic shield which she throws over the whole human

family: She draws to her bosom the universe of man. Where want, penury, affliction, misery and the ministers of death, are sporting with their unarmed victims, in all the gloomy vicissitudes of fortune and of life; Freemasonry, with her mystic smiles, approaches the suffering object, and extends relief—if that be in the power of man—nor asks the son of Abraham to renounce his father's God, nor the child of Mahomet to curse his name! If there be a Christian who would proscribe this universal sympathy and good will to all men, let him interrogate his own bosom in the language of the Lawyer to our Saviour: "*Who is my neighbour?*" And when he shall have become satisfied, that the conduct of the good Samaritan furnishes the answer, I will say unto him that, the spirit of Freemasonry teaches the brethren throughout the world to—"*Go and do ye likewise.*"

And here I feel it incumbent on me, to excuse the Fraternity, as a charitable and moral institution, from the imputation too often cast upon it, on account of the erratic deportment, immoral conduct or vices, of some of its members. I am aware that we are obnoxious to such a charge, so far as a Society is amenable to the public for the aberrations of its members: And I plead guilty to it; and can offer no excuse, but the stupendous weakness of human nature, and the imperfection of all human wisdom. Could we enter the heart of a candidate, and try it, with the plumb and square, and weigh it in the masonic balance; and could we also, look into futurity and know that his moral and masonic edifice would not become a *living ruin*, we could protect ourselves against a blemish which *we* see and feel more sensibly than others *can*. To us it is no consolation that other societies are alike imperfect and unfortunate; for *we* would that *they were pure*, even while we remain with all our imperfections about us.

However, the principles of our Institution, and all the moral and social inculcations of our mysteries and symbols, while they almost irresistibly tend to restrain the constant and well informed brother from vice and immorality, *add a double weight of condemnation to him who errs.* We believe that "faith without works is dead"—"that though we speak with the tongues of men and angels, and have not *Charity*, we have become as sounding brass and tinkling symbals:" that the *ceremonial* law will save no more. Hence if the world are deceived in us, as to these things, the Craft have no excuse, for the light shineth constantly before them: and they know that, he is not always a "Jew who is one outwardly." He who is often most fluent in our language; most expert in the evolution of

our outward signs and ceremonies, and bedecks himself the richest in the costume of the Order, is not always profoundly versed in the deep lore and language of the Craft, or the essential mysteries which ancient symbolic Masonry unfolds to purer and brighter minds:—He, therefore, is "as sounding brass, a tinkling symbal." The time, talent, patience, perseverance and sound heart, requisite to explore, successfully and profitably, the *arcana* of ancient Freemasonry, he never brought to the *work*. It is not, therefore, a matter of wonder, that he has not discovered the *beauties*, and felt the *power* of the Masonic mysteries ; nor is it a matter of surprise, that we find such occasionally lost in the follies, the vices and abominations of the world. They are like the professors of religion, who have attended over-zealously to the outward forms, rites and ceremonies of worship, while inwardly they have remained cold and unmoved.

"A man may be sufficiently able to acquit himself in every test that is laid down by our present Institution, to prove his regular initiation therein, and also to show that he is not unacquainted with its general principles ; and yet at the same time he may be *totally ignorant and undeserving of the more valuable parts of the ancient Society*. These, like the *aduta* of the ancient temples, are hid from vulgar eyes. It is not every one who is barely initiated into Freemasonry, that is *entrusted with all the great mysteries thereto belonging*."—*Calcott*. "No one can, with more truth, be called a Freemason, merely by passing through a few, unimportant ceremonies, than he can be called a Mathematician, who is ignorant of the science of numbers and magnitude, or than that man, who is unacquainted with Tacticks, can be termed a General, merely because he wears the *uniform of the army*."—*Masonic Minstrel* "Freemasonry, therefore, we see, deals in *hieroglyphics, symbols, allegories ;* and to be *qualified to reveal their meaning*, a man must know more than a mere nominal Mason : the full *interpretation* of them is in *select hands*—has been committed only to those of *tried fidelity*, who conceal it with suitable care : others, if not deficient in intellect, yet wanting *industry* or *inclination* to explore the *Penetralia* of the Temple, are not *qualified*, if willing, to betray it."—*Phillips' Freemason's Companion*. Say now, candid reader, would you put any more confidence in a mere "nominal Mason," than you would in a mere nominal Christian ? If you would not—what confidence can you place in the disclosures of *Morgan and his disciples* ?

WHAT IS THAT, MOTHER?

BY THE REV. G. W. DOANE.

What is that mother?
The lark, my child!
The moon has but just looked out and smiled
When he starts from his humble, grassy nest,
And is up and away, with the dew on his breast
And a hymn in his heart, to yon pure bright sphere,
To warble it out in his maker's ear:
Ever, my child, be thy morning lays
Tuned, like the lark's, to thy maker's praise.

What is that, mother?
The dove, my son!
And that low sweet voice, like a widow's moan,
Is flowing out from her gentle breast,
Constant and pure, by that lonely nest,
As the wave is pored from some crystal urn,
For her distant dear one's quick return:
Ever, my son, be thou like the dove,
In friendship as faithful, as constant to love!

What is that, mother?
The eagle, boy!
Proudly careering his course of joy;
Firm, on his own mountain vigor relying,
Breasting the dark storm, the red bolt defying;
His wing on the wind, and his eye on the sun,
He swerves not a hair, but bears onward, right on:
Boy! may the eagle's flight ever be thine,
Onward, and upward, and true to the line!

What is that, mother?
The swan, my love!
He is floating down from his native grove;
No loved one now, no nestling nigh,
He is floating down by himself to die;
Death darkens his eye, and unplumes his wings,
Yet the sweetest song is the last he sings:
Live so, my love, that when death shall come,
Swan-like and sweet, it may waft thee home!

ADDRESS,

Delivered before Lafayette Encampment, at Hudson, N. Y.

By George Howard, D. G. C.

Sir Knights of Lafayette Encampment:

Your unanimous suffrages have published to the world, the names and rank of those who are to conduct the destinies of this sacred institution; an institution based on those immortal truths which are recorded on the fair pages of the blessed gospel, and dedicated to deeds of charity and love. The solemn ceremonies of installation have been performed, and the organization of your encampment is complete. In you we behold the representatives of those valiant champions, those godlike warriors, who waged an exterminating warfare upon the enemies of Emanuel: who tore the bloody crescent from the abhorrent front of infidelity, and who, when the cruel strife had ceased, deposited, in the perfect spirit of faithful pilgrims, their trophies and their arms at the foot of a Redeeming Cross.

On this happy occasion, sir knights, companions of the altar, and brethren of the square, I hail you with transport; and greet you with the kind salutation of pure and unsophisticated friendship.—Within these walls, consecrated by the genius of masonry, as the hallowed asylum of the craft, there is a pleasing charm which rests upon the soul, a heavenly sympathy which glows with unabated ardor in each masonic breast, and tells us, in Nature's strongest language, that man, divested of his sensual habits, is the fair emblem of innocence; and the heir apparent of a blessed immortality.

"Behold, how good and how pleasant it is for brethren to dwell together in unity;

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments;

"As the dew of Hermon and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

No wonder the tongue of Israel's favorite broke out in admiration of a subject so well calculated to swell the soul with heavenly pleasures. It is not astonishing that the tender sympathies should be awakened by contemplations so highly interesting; nor is it singular, that when kindred spirits meet upon the level, they should prepare their minds for the solemn duties in which they are about to

engage, by repeating this most grateful salutation. It is the contemplation of such important subjects, that kindles the sacred flame of fellowship within the breast, that lulls the ruder passions to repose and softens all the cares of life.

But, my brethren, human nature is composed of gross materials. Our frail bodies, which bear the lovely impress of divinity, are subject to foul disease, and we hold our grand levees in the very court where the genius of death presides. Our minds are like a mirror, upon whose impartial surface is reflected our virtues and our vices, and it is only by a firm and steadfast resolution, to persevere in the practice of virtue, that we are to avoid the anguish of a wounded conscience.

In conducting the affairs of this Encampment, Sir Knights, you are to be governed solely by the godlike principles which adorn the meek and lowly followers of our Immortal Grand Commander.—Those frenzied passions which lead to the commission of deeds unlawful and impure, those unholy fires, generated by the corruption of the heart, and fed with the tears of victims sacrificed upon the altars of human pride, the dark catalogue of errors that disturb the peace and destroy the social tie which binds man to his fellow, must be driven far from this temple of innocence, that the pure flame of brotherly love may ascend in grateful perfume from your peaceful altars.

Does unwarrantable ambition intrude upon your sanctuary, give it to the four winds of heaven, that it may be scattered in desolation's track, and be destroyed forever.

Should avarice rear her hideous head and attempt to paralyze the arm of Charity, sever it from the unhallowed trunk, and hang it upon the mountain's towering height, as a warning to the faithless and unwise.

If discord, that fell destroyer of social intercourse, obtrude upon the labors of the craft, bury it in its own ponderous ruins and consign its hated image to endless oblivion.

If strife be permitted to exist among you, let it be generated by that nobleness of heart which urges to deeds of Charity, and which emanates from a desire to be conspicuous in the rank of Philanthropy. Let the shouts of thankful indigence proclaim the happiness you have experienced in softening human woe. The rising sigh, you oft have hushed in the orphan's tender bosom, shall plead for you at the throne of majesty divine; and if, perchance, in the bewildered mazes of a misguided fancy, you may have erred, and the great page of your account shall be stained by the frailness of your

nature, the tears of the lonely widow, whom you have relieved, as they fall upon the record of your transgressions, shall wash them from the book of remembrance forever.

"If angels weep in heaven, they weep for virtue in distress.—Cherubims view with delight the exercise of charity, and saints in rapture touch their golden harps when man performs a god-like action."

The destinies of this encampment, Sir Knights, are now committed to your charge. You have taken upon yourselves a responsibility which, I hope and trust will be discharged in the true faith of worthy Templars. You have the bright example of those illustrious chiefs who proudly triumphed over pagan hosts, those stubborn souls whom bigotry could not conquer or adversity subdue; and those christian martyrs who exchanged the agonies of the stake for a paradise of bliss, to stimulate you in the exercise of virtue. Let the finger of hope point you to the cross on Calvary's mount, and the sweet whispers of faith assure you that *by this sign you shall surely conquer.*

It is with no ordinary degree of pleasure that I congratulate you upon the title you have selected for this Encampment. In tracing the broad galaxy of knighthood, the eye in vain searches for a more splendid object that the *star of Lafayette.* It beams with unsullied lustre; its sparkling rays emit a thousand charms, and the sons of freedom welcome its approach as the harbinger of Happiness and Peace.

The youthful eye of Lafayette looked abroad from the *quarries* of superstition and his eager vision discovered the blessed light of liberty dawning in the western world—he beheld our dark plumed eagle brooding in melancholy silence over the misfortunes of her young—the groans of an oppressed nation sunk deep into his soul—distant, as was the cry of distress, it raised him far above the frowns of tyranny—he trod the rugged path which led to the temple of freedom; and pursued, with manly fortitude, its dangerous and uncertain way, until the key stone of liberty's fair arch was safely set. He is now reposing in the arms of a grateful people—the fame of his deeds is borne on every breeze; and whenever he moves, thousands of thankful voices shout; GOD BLESS HIM!

EMINENT MASONS.

20.] Francis—duke of Lorraine, grand duke of Tuscany—was initiated into the Order, at a lodge held at the Hague, by virtue of a deputation from lord Lovel, Grand Master of the Grand Lodge of England, in 1731. At this lodge, Philip Stanhope, earl of Chesterfield, then ambassador there, presided; —— Strickland, Esq. acted as Deputy, and Benjamin Hadley, Esq. with a Dutch brother, as Wardens. His royal highness received but two degrees at this lodge; but on his arrival in England, the same year, he was advanced to the third degree, at an occasional lodge, convened for the purpose at Houghton-hall in Norfolk, the seat of Sir Robert Walpole.

21.] Frederic—Prince of Wales, father to George 3d—was initiated at a special lodge held at the palace of Kew, in 1737. See Amaranth, vol. 1. p. 276. sec. 17.

22.] Frederic the Great.—On the 15th of August, 1738, Frederic, afterwards king of Prussia, was initiated into Masonry, in a lodge held at Brunswick, under the Scot's constitution, being at that time Prince Royal. So highly did he approve of the Institution that, on his accession to the throne, he commanded a Grand Lodge to be formed at Berlin, and for that purpose obtained a patent from Edinburgh. Thus was Masonry regularly established in Prussia, and under that sanction it has flourished there ever since. His majesty's attachment to the Society, soon induced him to establish several new regulations, for the advantage of the fraternity; and among others, he ordained, 1. That no person should be made a Mason, unless his character was unimpeachable, and his manner of living and profession respectable. 2. That every member should pay 25 rix dollars (or 4*l.* 3*s.*) for the first degree; 50 rix dollars (or 8*l.* 6*s.*) on his being initiated into the second degree; and 100 rix dollars on his being made a Master Mason. 3. That he should remain at least three months in each degree: and that every sum received should be divided by the Grand Treasurer into three parts; one to defray the expenses of the lodge; another to be applied to the relief of distressed brethren; and the third to be allotted to the poor in general.

23.] Ferrers, Earl—succeeded Lord Aberdour as Grand Master of the Grand Lodge of England, in 1762. During this presidency the society seems to have lost much of its consequence. The lodges

were not so generally honored with the presence of the nobility as formerly : *this was occasioned by the injudicious increase of lodges*, many of which reflected but little credit on the fraternity : a check, however, was put to the practice of too freely granting charters, by the intervention of Parliament. By the diligence and attention of Gen. John Salter, then Deputy Grand Master, the business of the society was, however, transacted with regularity, and the charity fund was considerably increased. Provincial patents were granted for Jamaica, East Indies, America, Bombay, Grenadas, St. Vincent, Dominica, Tobago, Canada, &c.

DREAMS.

I go—yet I am smiling,
I weep—yet am not sad,—
Tho' a dream be all beguiling,
Yet a dream hath made me glad ;
And darkness, like the raven,
May be brooding from afar,
Yet my bark shall leave the haven,
With a dream its polar star !

A form has been before me,
And look was like to thine,—
A cloud hath floated o'er me,
But its color was divine,—
I saw the future lying,
Like a map before my eye,—
And that form was still undying,—
And the cloud has floated by !

To make a dream an omen,
To guide me on my way !
To trust me to a woman !
What will the wise ones say ?
I care not—than the seeming
They have nothing more to show,—
Oh ! there's many a bliss in dreaming,
Those wise ones never know !

THE COUNT DE TOLODA'S CHARGE.

The following discourse, translated from the original French, was pronounced at Brunswick, Lower Saxony; where prince Ferdinand is Grand Master, by the Compte de Toloda, at the initiation of his son.

I congratulate you on your admission into the most ancient and perhaps the most respectable society in this universe. To you the mysteries of masonry are about to be revealed, and so bright a sun never showed luster on your eyes. In this awful moment, when prostrate at this holy altar, do you not shudder at evey crime, and have you not confidence in every virtue? May this reflection inspire you with noble sentiments; may you be penetrated with a religious abhorrence of every vice that degrades human nature, and may you feel that elevation of soul which scorns a dishonorable action, and ever invites to the practice of piety and virtue.

These are the wishes of a father and a brother conjoined. Of you the greatest hopes are raised; let not our expectations be disappointed. You are the son of a Mason, who glories in the profession; and for your zeal and attachment, your silence and good conduct, your father has already pledged his honor.

You are now, as a member of this illustrious order, introduced as a subject of a new country, whose extent is boundless. Pictures are open to your view, where true patriotism is exemplified in glaring colors, and a series of transactions recorded which the rude hand of time can never erace. The obligation, which influenced the first Brutus and Manlius to sacrifice their children to the love of their country, are not more sacred than those which bind me to support the honor and reputation of this venerable order.

This moment, my son, you owe to me a second birth; should your conduct in life correspond with the principles of Masonry, my remaining years will pass away with pleasure and satisfaction. Observe the great example of our ancient masters, peruse our history and our constitutions. The best, the most humane, the bravest, and the most civilized of men have been our best patrons. Though the vulgar are strangers to our works, the greatest geniuses sprung from our order. The most illustrious characters on the earth have laid the foundation of their most amiable qualities in Masonry. The wisest of princes, Solomon, planned our institution and raised a temple to the eternal and supreme ruler of the universe.

Swear, my son, that you will be a true and faithful Mason.--

Know, from this moment, that I centre the affection of a parent in the name of a brother and a friend. May your heart be susceptible of love and esteem, and may you burn with the same zeal your father possesses. Convince the world by your new alliance, you are deserving of our favors, and never forget the ties that bind you to honor and justice.

View not with indifference the extensive connexions you have formed, but let universal benevolence regulate your conduct. Exert your abilities in the service of your king and your country, and deem the knowledge you have this day attained, the happiest acquisition of your life.

Recal to memory the ceremony of your initiation ; learn to bridle your tongue and govern your passions ; and ere long you will have occasion to say, " in becoming a Mason I truly became a man, and while I breath will never disgrace a jewel that kings may prize."

If I live, my son, to reap the fruits of this day's labor, my happiness will be complete. I will meet death without a terror, close my eyes in peace, and expire without a grone in the arms of a virtuous and worthy Freemason.

FASHION AND ANTI-MASONRY.

Every body knows the progress of Fashion, and how ludicrous those appear who live far from the seat of Miss *Bon ton*, when they assume modes of dress which have long been discarded by the original inventers. Let a person travel from the head quarter of the fickle goddess, and by the time he arrives at a distance of two or three hundred miles, he imagines by the dress of the people, (unless the difference between the *cut* and *make* of city and country tailors precludes the inference) that he has made a retrogression of two or three years in existence; but the grotesque figure of the honest boor is generally so unlike the primness of the city dandy, that he is not long deceived. He finds that the fantastic fashion which had long since fallen into disrepute in his native city, is spreading like an infection over the outskirts of the republic. He contemplates upon it, after it had passed away, with mingled emotions; in doubts whether the whimsical inventers or the servile imitators deserve the grest share of ridicule.

Thus it has been with *Anti-Masonry*—it raged and spread like an epidemic, and made as great havoc in domestic and social happiness, as the plagues of Egypt. The ignorant and deluded

rallied round the Le Roy standard, like the *beau monde* round an artificial *domina* imported from a foreign court. The abetters of this ignis-fatuus hoped to acquirenotoriety by joining in the hue and cry against Freemasonry, and to ride into stations of honour and profit over the backs of prostrate superiors. And to give a kind of sanction to the unhallowed scheme, a few priests, who have a much higher regard for a benefice than for truth and conscience, were enlisted in the campaign. This artifice was quite ingenious, for it is well known that there are thousands who have no sentiment of their own, and never form an opinion on any subject till it can be derived from what they consider an *unerring* source—from their *ministers.*

But what is the present condition of this anomalous fabric? The principal pillars, that supported the anti-masonic, anti-benevolent, and anti-humane edifice, are already crumbling into dust; and those that are now endeavouring to erect, in regions quite distant from the original head quarters of Anti-masonry, what may be compared to porches, kitchens, and out-houses to the ignoble temple, will find themselves but illy accommodated, when they discover that, the main body of the building has sunk beneath the influence of reason and common sense.

Some of the good people of Pennsylvania have lately had an Anti-masonic convention in the city of Lancaster; but their Report has no more connection with the principles of Freemasonry, than paganism has with christianity. they undoubtedly calculate to furnish an elegant piazza to *Solomon's* house; but if it stands, it must stand *alone.* *Nan. Inquirer.*

Ancient Jewel found.—In a garden in New-Haven there has lately been found, imbedded in the earth, a masonic ornament, called a 'Past-Grand Master's Jewel;' The New-Haven Advertiser mentions that a most singular circumstance connected with it is, that the date [1763] is anterior to the attainment, by any mason in Connecticut, to the dignity of Grand or Past Master; the lamented General Wooster, who was slain at Cumpo Point, having been the first master of the first lodge in that State. It has been suggested, and from the length of time it has evidently been buried, there is little doubt of the truth of the fact, that it belonged to an officer in the British service; and was lost when New-Haven was visited by the British army, July 4, 1777. The supposition is corroborated by the fact, that the army approached the city over the ground where the medal was found.

INTELLIGENCE.

Morgan Trials.—The excitement in relation to the abduction of Morgan appears not yet to have entirely subsided in the interior of New-York, and other trials have recently been had in Ontario county, where Eli Bruce and John Whitney have been convicted of assisting in carrying off and concealing Morgan.

Bruce was sentenced to imprisonment in the county jail for two years and five months. It appeared in evidence that Bruce was a Sheriff of the county of Niagara in 1826, and that he in September of that year informed H. E. Hopkins, a deputy, that two or three weeks before his abduction, it was in contemplation to remove Morgan from Batavia, at which place he at that time remained, to Fort Niagara, and ultimately to put him on board a British man of war. Other circumstances were testified to, of a character sufficient to influence the minds of the jury to find him guilty.

In the trial of Whitney, Bruce was a witness and several facts of an important character, heretofore unknown, were disclosed. He stated that he was in a carriage with Morgan, when he was conveyed to Lewistown, whence another carriage and horse, were provided; that the same persons got into it, and that they proceeded to the Fort. Morgan was blindfolded in the carriage, which was kept closed, and he locked arms with two persons in it. That he appeared to be easy, said nothing, supposes he went voluntarily, and the object in putting the handkerchief over his eyes was that he should not discover those who rode with him. The fact was established, that Morgan was confined in the magazine of Fort Niagara, and it was ascertained that a cell in the jail of Niagara county was provided for him, but for some cause he was taken there. Bruce stated that, after he was confined in the magazine he then knew not, nor did he ascertain what ultimately became of him. It was also proved that Whitney was an actor in the transaction, and the jury accordingly found him guilty. He was sentenced to be confined in the Jail for the term of one year and three months. A man, Gillis by name, was also tried, but the jury did not agree respecting a verdict.

Thirty one witnesses were examined in this trial on the part of the people, and thirteen on the part of the defendants. Indictments were found by the grand jury, for perjury, against several of the witnesses on former trials for this morgan affair.

The above analysis of the trials is from the Traveller. Bruce, on

being interrogated whether, upon the oath he had taken, he still persisted in declaring his belief that Morgan went *voluntarily*, answered that *he did*. This we believe. We nave always believed it impossible that a man in his senses could have been *stolen* and *forced* away in the manner which in Morgan is said to have been. What delusion may have been practised, remains for future investigation to determine. We cannot perceive that the facts elicited by their trials have thrown any additional light on the subject. That Morgan was *induced* or *forced* away, is a fact established by the result of the *first* trials had in relation to the affair. It does not *now* appear that he is *dead*, or that any violent means were used in his alledged abduction. On the contrary, the principal witness makes oath to his belief that, the "taking off" was *voluntarily* on the part of Morgan. We believe that the business has now fallen into the propper hands, and we hope it will be probed to its bottom. If the man has been murdered, we trust and believe that the murderers will yet be made to atone for their crime.

Laying Corner Stone, of the Chesapeake and Ohio Canal.—The cry of the ignorant lovers of the marvellous, which denounces all masons because some wicked ones are supposed to have commited murder, begins to wax more faint. The people who go round the country like pedlers, selling the pretended secrets of masonry at twenty-five cents a head, turning every barn and school house into a sort of puppet show, in which a *soi disant* mason is to officiate as manager, find their business gradually diminishing. Those who consider masonry and its persecutors equally unworthy of the credit of convulsing a great nation,will be glad to hear, in adition to these facts, that the President of the United States, the secretary of War, and others of the great dignitaries of the nation have recently countenanced the masonic fraternity by attending the ceremony of laying the corner stone of the first lock of the Ohio and Chesapeake Canal, by the Grand Master of Masons in the District of Columbia.

The following paragraph, which shows the disposition of our Chief Magistrate to discountenance the persecution of a whole order for the faults of a few individuals, will be read with interest. It is from the National Intelligencer.—*Bost. Gaz.*

The active contractors for the 8th section of this great national undertaking, having got the first Lock on the line ready for construction, invited the Grand Master of Masons in the District of Columbia to lay the corner stone thereof, on Friday last, the 29 ult. The

Grand Lodge accordingly assembled, in Potomac Lodge Room in Georgetown, at 10 o'clock in the forenoon, and, accompanied by a considerable number of other Masonic brethren, proceeded in cavalcade, to the 8th. section of the Canal, about seven miles above Georgetown. Here they were soon after joined by the President of the United States, (Past Grand Master of the State of Tennessee, who had been invited by the Grand Master of the District to honor the ceremonies with his presence,) attended by the Secratary of War, the Postmaster General and the Mayor of Georgetown. The company having assembled at the lock-house (a neat stone edifice erected on the high ground for residence of the lock keeper) and partaken of some refreshment, the procession was formed, and proceeded to the scene of operation—the president and other official gentlemen immediately in advance of the grand master, the contractors and officers of the work, and other citizens in the rear, and the whole moving to the fine music of the Marine Band, whose inspiring strain " through dale and thicket rung."

On reaching the entrance of the lock, the masonic procession was reversed in its order, and then advanced to the spot where the ponderous corner stone was suspended, the President in front of the whole. The assemblage being arranged on the extensive floor of the lock, the Grand master laid the stone in its bed, with all the customary ceremonies of this ancient institution, which were rendered the more interesting from the that fact the gavel, or mallet, which he made use of was the same used by General Washington in laying the corner stone of the Capitol.

Masonry Respected by Pirates. We formerly noticed the advantages arising from Masonry, by a brother being kindly treated by the natives of Africa, when cast ashore in a helpless condition on their coast. A more striking proof of its influence was given at a meeting of the Leith and Cannongate Lodge on Thursday evening. The Captain of a vessel stated that when sailing in the South American seas, he was boarded by Pirates, who from their numbers rendered resistance vain. The Capt. and several of the crew were treated with rudeness, and about to be bound, while the plunder of the vessel was going on. In these circumstances, when entreaty and supplications were not listened to, the Captain, (*dernier resort,*) made the mystic sign, " which none but craftsmen ever knew." The Captain of the piratical crew immediately returned the same, and gave orders to stop proceedings, grasping his masonic brother by the hand with all the fondness of an old acquaintance. Mutual

acts of kindness then passed between them. Every article seized was restored, and the two ships parted company with three hearty cheers.—[Edinburg Scotsman.]

Anti-Masonry Renounced.—Eighty of the most respectable Anti-Masons in Rochester, N. Y. have publicly renounced all connection with the party. Their reasons for thus renouncing anti-masonry are cogent and conclusive–.They have seen, they say, "the harmony of society disturbed—the peace of families broken; the son being literally arrayed against the father; they have seen a violent and persecuting spirit derange the ordinary business transactions between man and man—they have seen the most sacred feelings of our nature prostituted by the Anti-Masonic leaders to the vile purposes of party—the temples of the Almighty polluted by a baneful spirit of proscription and intolerance—the sacred desk prostetuted to the unholy purposes of proscription, and the harmony of religious societies destroyed by the prevalence of the Anti-masonic spirit." These 'reasons' are literally and self-evidently true; and if they are not enough to convince every thinking mind that Anti-Masonry is worse, ten to one, than Masonry *can* be, then *reason* must be swallowed up in the bigotry and delusion of a blind infatuation.

Renunciations of Anti-Masonry are progressing far and wide. They are the harbingers of peace, and the death-blow of Intolerance and Proscription.—[Rutland Herald.]

Election. At the annual communication of Walcot Lodge, Strafford Springs, Conn. the following named brethren were elected to the offices annexed to their names: Br. B. Mann, W. M.; Richard Strowd, S. W.; Amos Harvey, J. W.; Moses B. Harvey, S. D.; Samuel C. Lyon, J. D.; J. I. Moulton Tres'r; Rev. J. P. Fuller, Sec'y; Wm. Rice, and Henry C. Baker, Stuarts.

Officers of Choragin Chapter at Greensboro, N. C. as installed by the D. G. H. P. of North Carolina, at this place, 1st Sept. 1828: Benj. Overman, H. P.; Wm. Kerr, King; John Hoskins, Scribe; Wm. Mc W. Long, C. H.; John W. Logan, P. S.; A. Green, R. A. C.; John A. Foulks, M. 3. V. The following were since appointed to the other offices attached to their names, Green D. Jordan, M. 2. V.; J. H. Lindsay, 1. V.; M. R. Green, Sec'y. G. H Bowen, Tyler.

At a regular communication of Hampden Lodge, held at Masons' Hall, Springfield, Mass. May 28, brother Charles Ball was elected Maste; David Wood, S. W.; A. G. Tannail, J. W.; J. Carew, T.; H. Brewer, S.; L. Foster, S. D.; C. B. Stebbins, J. D.

Officers of Morning Star Chapter, Springfield, elected Jan. 21.—John B. Kirkham, H. P.; Calvin Shattuck, K.; O. Dickinson, S.; A. Nittleton, C. H.; M. Goodsell, P. S.; H. Dwight, R. A. C.; D. Wood, J. W. Crooks, Wm. Chandler, M. of V.; J. Carew, T.; H. Brewer, S.

Officers of Springfield Council, elected Jan. 5.—Calvin Shattuck, T. I. G. M.; Ocran Dickinson, D. I. G. M.; David Wood, P. C.; Wm. Chandlers, C. G.; Charles Stearns, T.; S. Reynolds, Rec.

Aniversary of St. John.—The approaching anniversary, (24th, June) will be celebrated at Dedham, by Constellation Lodge. The sermon by Rev. *Paul Dean*: Address by *Nahum Capen, Esq.* of this city. Lodges, Chapters and Encampments in the vicinity are invited to attend.

The day will also be celebrated at Great Falls, N. H. to which the brethren in that vicinity are generally invited.

The brethren of Orient, St. George, Amity and Union Lodges, together with the New Jerusalem, Chapter of R. Arch Masons will celebrate the nativity of St. John the Baptist, at Thomaston, Me. on Friday, the 26th inst. The above celebration will be one of great interest and importance, and, it is to be hoped, will be generally attended by the brethren in that section of the country. Address by C. CLELAND ESQ, of Thomaston.

☞ The first number of the MASONIC MIRROR, (new series) will appear early in July next. Brethren who have interested themselves in procuring subscribers will oblige by making returns, without delay; and those who have not yet subscribed, but intend doing so, and wish a complete volume, are invited to forward their names prior to the issuing of the first number.

Extract of a letter to the publishers, dated Columbus, Mississippi, May 5, 1829.

"I sincerely hope that the Amaranth may continue to receive sufficient patronage to warrant its continuance. So far as has come within the scope of my observation, the Amaranth is the only work of the kind, genuinely and purely masonic, divested of the many absurdities, which the ignorant, overjealous and superstitious have, from time to time, thrown arround its moral beauty. It has, I can vouch, within our limited sphere, produced much good among the Brethren and softened the few asperities that existed in this neighbourhood. I say few, because, I am happy to say the very energetic course, pursued by the members of this Lodge, to suppress vice in all its forms and to support and cultivate virtue, has had a powerful tendency to make the *reasonable* friendly to the Institution, and the bigotted to pause, and the public clamor to cease. The institution is certainly flourishing in the South, and the present degree of excitement (now, I believe) in its wane, creates in this quarter wonder and astonishment that reason should have been so completely dethroned."

AN ORATION,

Delivered at the celebration of the festival of Saint John the Evangelist, in Georgetown, South-Carolina.

By Br. A. B. Shackelford.

Where is the Mason's trust?—The stream of Time is not unruffled, and the slender bark must some time breast an overwhelmning surge. Where is the Mason's trust?—The tempest comes; the waves lift up their heads; the angry elements conspire to hurl destruction on the little ship: she buffets, struggles, founders, sinks· No! she cannot sink. The hand of faith is at the helm, and, on her brow, Eternal Hope. Her strong arm buoys up the heaviest burthen: her penetrating eye looks through the twilight, and discerns a calmer latitude. Yes! various indeed is this world's climate. There is a calmer latitude; but our strength is crippled, and we cannot reach it. Behold! one cometh as the morning, and the glory of the noonday is round about her. Her head is in the Heavens, and her strength upon the mighty deep. She leads us into smooth waters, and we move on our way rejoicing.

The man who basks in fortune's bright meridian; whose life is tranquil as the summer sky; whose stores are plenty, and whose heart is glad—Is he a Mason? Then has he been taught, that the serenity of his summer sky may be disturbed; that the treasures of his riches may be taken from him; and that to-morrow, he may ask that bounty which to-day he gives. Yes! he has been taught, that adversity is not the consequent of crime alone, but may obtrude upon the good man's dwelling: that the brightest prospects are often evanescent, and permanent felicity not to be found on earth: that human nature is extremely frail, and miserably dependant. Man, therefore, should meet his brother on the level, and part upon a square.

These my friends, are among the earliest lessons of Masonry: an institution whose purpose is to relieve, support, and comfort merit in distress, virtue in temptation, and innocence in tears. These are, indeed, the lessons of the Bible. We claim no competition with that holy Religion, whose precepts are taught, and whose ordinance are administered in this sacred temple; but we presume to think that Masonry is an humble auxiliary in the same

glorious and eternal work. Our order, so far as I have learned, is not of Divine establishment, but originated under divine approbation, with that man who asked of the Almighty, not riches, not honour, but wisdom for his portion. It began with the building of that temple, upon which, for seven years, it rained not in the day-time, to impede the workmen. It was confirmed at the completion and dedication of that Temple, when "the fire came down from heaven, and consumed the burnt offering and the glory of the Lord filled the house." And Solomon said, "Let the people of the earth know, that I have built this house, and consecrated it to thy name."

In the erection of that magnificent edifice, there were engaged more than one hundred and fifty thousand men. To prevent interruption in work; to exclude from this immense multitude strangers and intruders; to detect imposters, who might demand wages never earned, would have been utterly impossible, save by the adoption of certain secret signs and tokens, which ever have and ever shall, belong exclusively to Masons. Hence originated the secrecy which distinguishes the order; that secrecy which, in this enlightened age, in this republican country, we do not relinquish, simply, my friends, because—*we can not.* It is no secret, however, that the first great light in Masonry is the Holy Bible. It is no secret, that the earliest copy of that sacred book was hidden by the Masons from the fire and the sword of the desolating heathen, and by the Masons found and restored at the erection of the second Temple. It is no secret, that our system embraces and inculcates all the precepts of the inspired page. It is no secret, that the Mason is required to circumbscribe his passions within a proper compass; to square his conduct by the strict rules of justice and of honesty; nor suffer the pride of his prosperity to lift him up above the poor man's level. How important! how solemn! how interesting, is our profession!

We are sometimes condemned, on the ground that we receive and cherish members whose characters deny the precepts that we profess to teach. But he that participates in the celebration, parades in the procession, and adorns himself with the jewels of the order, is not therefore a Mason, any more than that man totally unacquainted with tacticks, is a General, merely because he wears the uniform of the army. But should some religious querist reproach us because we have not universal purity, to him, with due solemnity, I reply: —At that memorable pascal feast, which the christian church devoutly commemorates; at that agonizing parting supper near the

Mount of Olives; at that hallowed board where sat the Christian's God; there, also, sat Judas. If, then, the presence of Divinity was visited with crime and treachery; if in the church militant there sits a bad man and a hypocrite, (and that eye which can not count amiss, must number many) why is the Lodge reproached because it is not perfect?

We have the misfortune, too, to meet a frown where frowns should never be. For us no sunny smile sits in that eye which marks the fairest, purest, best of God's creation. If there be on earth one work of moral symmetry; one work of spotless loveliness, whereon the hand of Heaven has written *Masterpiece*; that work is Woman. Who is he that denies?—He is no Mason. Who is he that doubts?—He is no Mason. Who is he that hesitates to avow it?—He is no Mason. The spirit of the Craft whispers to the heart of every Brother, thou shalt bow before that workman who pronounced it good; thou shalt cherish and support the work; for, without it, the pilgrim man, has no sun, no home, no comfort, and no hope. From woman, thou shalt withold nothing good, save that which, like the apple of Eden, is forbidden. I do not say, however, that the whole sex presume to censure what they do not comprehend. I have the happiness to know otherwise. There are many distinguished and honourable exceptions. Elizabeth, old England's beautiful, intelligent, and jealous Queen, hearing that the Masons had certain secrets which could not be revealed to her, (for that she could not be Grand Master,) and being jealous of all secret assemblies, sent an armed force to break up the Lodge at York, at a celebration in honour of St. John the Evangelist. The Grand Master being not dismayed, received the guests with gallantry; and so convinced them of the excellence of our order, that the chief officers were themselves initiated on the spot. And Elizabeth said that she would never repeat the effort; for that she esteemed the Masons a peculiar set of men, who cultivated peace and friendship, arts and sciences, without meddling in the affairs of Church or State.

Are you a Mason's wife? Then remember that you may become a Mason's widow. The smile that mantles on your cheek to-day; the love that sparkles in your gladdened eye; the hopes that nestles in your tranquil heart;—all, like the buds that blossom in the morning, may be blighted by a killing frost to-night. But, thank God, winter is not always. The spring shall breathe upon the garden, and it shall bring forth buds. So shall thy tears, Oh! *Sympathy*! more grateful and refreshing than the dews of spring, fall upon the

withered stalk, and it shall bloom again. Go cherish and encourage him who is the source and fountain of your present happiness. While, by your amiable gentleness, you teach him to love his wife, suffer him to love his brother also: and when your little boy shall ask you what a mason is, tell him that a Mason is the Orphan's Father, and the Widow's Friend.

The benefits which the order dispenses to its own members; the important privileges which are conferred upon them, none but a Mason can properly comprehend or appreciate. It is the delight of Masonry, to walk into the humble retirement of poverty, to administer relief to the unfortunate, and to pour oil into the wounded spirit. By the power of Masonry, we oftentimes check a brother on the brow of a precipice, and are enabled, too, oftentimes to avert the peril that is aimed at our own breast. By the power of Masonry, the captive Putnam arrested the scalping-knife of the savage; and the fettered Coustus commanded the wheels of the Inquisition to stand still, and they obeyed him. These are instances where Masonry operates to individualgood. Her general good effect upon the whole human family; the many important results which have originated in the spirit of Masonry, are not easily enumerated. Her spirit is seen in the enlightened philosophy of Franklin: her light shines in the history of her distinguished son and patron, General Washington; beams in the heroism of the yet lamented De Kalb; and blazes in the philanthropick chivalry of La Fayette. Illustrious brother, welcome to our shore. The lodge is open to receive you: the whole American people, in one common shout, exclaim, "HAIL LA FAYETTE!"

Most Excellent High Priest, Worshipful Master, Brethren and Companions: The road to happiness, like the old road from Babylon to Jerusalem, is a difficult way, abounding with impediments, the chief of which are, temptations to do evil. It has been said, that a good mason is the least imperfect man on earth; and, it is very certain, that in the exercise of virtue consists the only true and permanent felicity. You have been pleased to invest me with a sacred office. Suffer me, in the discharge of it, though a young brother, to suggest to your recollections some of the chief duties of a mason. There is a duty to yourselves, that you be regular and temperate, so that you preserve your faculties, and do credit to your honourable profession. A needy and distressed brother you are to relieve and comfort; and should occasion offer, you are to "judge with candour, admonish with friendship, and reprehend with jus-

tice." But your highest duty is to your Creator. In all your life and conduct, you are to acknowledge, that "He is God, and before Him there is none other." Thus acting, should misfortunes assail you, should friends forsake you, should envy traduce your good name, and malice persecute you; ever bear in mind, as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects, that "the Stone which the builders rejected, became the head stone of the corner."

Masonry Universal.

TUNE *Auld Lang Syne.*

When shall our Emblems be forgot,
And never brought to mind?
Or Masonry in vain be sought
Among mankind?
Among mankind I say, Among mankind:
When Virtue, from the earth is driven
By all mankind.

When shall the world be hushed to peace,
And charity divine,
Be universal, never cease
Among mankind?
Among mankind &c.
When Masonry and truth extend
To all mankind.

When shall Freemasonry so bright
With such refulgence shine,
Dispensing ever pure delight
On all mankind?
On all mankind &c.
When the great light from Heaven shall shine
On all mankind.

When shall Freemasons need no more
The mystic word and sign?
When shall they need no further store
Of corn, oil and wine?
Of corn, oil and wine &c.
When plenty, health and peace extend,
To all mankind,

June 24. 1829.

DEFENCE OF MASONRY.

NUMBER IV.

Our enemies accuse us of conspiring together, to subserve each others' interest and safety, against the due and full administration of justice;--that we espouse a brothers cause in all cases; and when called upon to act as judges, jurors, witnesses or officers of Court, we endeavour to screen each other from condemnation and punishment. Such accusation is easily preferred, and will, with some, perhaps, gain a sort of limited belief, from the mere circumstance, that the accused do not—for they cannot—prove the negative of a naked assertion, founded soley in conjecture. We demand some fact, some circumstance, some sort of evidence, to substantiate an allegation so uncharitable, so unjust, so derogatory to the character of honourable and upright men. We challenge a single fact or particle of testimony, to sustain it, from any other source than that, which may be emphatically called *States' evidence*; made by those who have failed in their sinister and base designs within the fold, and now seek a cowardly and perfidious revenge, by attempting to prostrate, through the aid of popular excitement and clamour, that which they could not covertly corrupt and destroy by their contaminating influence. I venture to make the appeal to every honest man; whether he believes the Masonic Brethren, within the range of his acquaintance, would on oath, in a court of justice, commit wilful and corrupt perjury--deny their hopes of salvation—become recreant to their religion and their exemplary lives--yea, even *dissemble* in the presence of the Most-High, and invite his displeasure--on account of any obligation they can possibly owe, or contract, to a Lodge, or to the Masonic Institution? Such a supposition goes to strip the Fraternity of every holy and sacred sentiment, which alone could create, or assure, the ties of friendship between themselves. Indeed—their good faith, one to another, which has been proverbial for ages, is a guarantee to the social state of their conscientious principles and their truth.

When, I ask, did the culprit escape the gallows, the penitentiary, or the whipping-post, by the conspiracy or connivance of Masonry? When did injustice take place between man and man by the interference or agency of Masonry? Never: and we challenge the production of a scintilla of evidence to the contrary. How ridiculous the supposition! Masons are men, it is certain; and as such contain

among them some; perhaps, who would disgrace any association of civilized beings; but it is the BODY OF THE BRETHREN *generally —the institution*—against which the foul aspersion is thrown, and which I would humbly, yet zealously, defend to the last. Can a judge, juror, witness, sheriff or a counsellor, change the channel of public justice; and that, by an unseen hand, which no human eye can detect? Why, these impostors, these growlers, would invest the Masonic Fraternity with the invisible powers of Deity; and argue, that because they have been enabled to keep their OWN SECRETS for thousands of years, they possess supernatural agency, and can conceal the greatest mischief and desolation in invisibility! These suppositions are ridiculous; and corrupt is the heart that can conceive, and base the tongue that can publish, such pernicious and wanton libels on a Society, that has from time immemorial, withstood persecution, proscription denunciations and threats; while not a single act of treason, rebellion, crime or offence, has been established, or attempted to be established, against its fair and unblemished character.

We are also charged with conspiring together—of clubbing our wits and our exertions, to promote each other to public office. Is this true?—We indignantly repel the assertion, and call for some evidence to support it. None is, or ever was, produced: In the reason and nature of things—in the very moving principle and operation of Masonic Bodies—none ever can be produced, to sustain such a broad and wanton assertion: and I will endeavour to satisfy the candid reader, why such an assertion *must be false.* True we are friends; and like the associates of other literary, scientific, moral or religious fraternities, we may feel, nay ought to feel in those cases where all other considerations are equal, a preference for a brother. To say, this preference renders a man unfit to discharge the duties of a good citizen, especially, the performance of his elective franchise; is to deny the excellency of all the fine sympathetis, kind feelings and brightest affections of the human heart. This preference is the bias of nature and of habit; the offspring of feeling; the resultof chastened and pure ambition. Farther than this our Masonic attachments have no incentive to carry us: and we think it not unharitable to suspect, that this accusation is preferred against us, only as a cover to the organized and vindictive opposition now waging against *all the Brethren.*

To convince the candid and the reflecting mind, that such a supposition is unjust, and without truth for its foundation, I need only

to invite his attention to the policy, propriety, and necessity of excluding *politics* and *controversial theology*, from our Masonic Chambers: Their admission would at once recognise and sanction the *spirit of party*, in our WORK, discipline and government; and would create other *tests and qualifications, for membership and office*, than the intrinsic value, or Masonic excellency, of the man, The opinions of the majority would therefore, as in the affairs of church and state, become *orthodoxy*, and those of the minority of course, *heterodoxy*: whereas, the foundation and preservation of our unity and harmony, rest in our entire exemption from all *doxies*, and doxologies—except in the belief of the ever living and true God; from all sectarian articles of faith, or systems of creed—except love to our neighbor; and from all political axioms and doctrines—except love of country and cheerful obedience to the laws. We rest all our claims to favour amongst the brethren, as Masons, upon credit alone; and merit is ever elicited, by that constant emulation, whose only strife is;—"*who best can work; who best agree.*"

CALCOTT, in his work on Masonry, as well as all our authors, both ancient and modern, is especially mindful on this point, to inform the public, that it is "a fundamental maxim in the Masonic Institution, to *prohibit* all discussion, or dispute, on political or religions matters." So cautious is the genius of our sanctuary, not to permit the affairs of church or state to interfere in the grand economy of the Institution, or the social enjoyment of the Fraternity, that she admonishes the candidate, ere he enters the sacred asylum, that Masonry concerns herself with no man's theological tenets, or political sentiments. And I must confess, that I have been astonished, that any man of common sense, who, before joining the Society, had seen, read, and understood, our express declarations on this and other equally interesting questions, should remain for a series of years, the professedly faithful and fond friend of the order; and then, as it were, undergo an instantaneous conviction of its anti-religious, anti-moral, and anti-social nature and tendency, and *for that cause*, renounce it! We know, and every man of an honest heart, and a clear head must know, and acknowledge, that, if this barrier,* which has, thus long, preserved us from the disputes and schisms of church and state were removed and *party spirit* permitted to enter our Masonic seclusions, *confusion would ensue in our Temple and our* WORK *must be suspended.*

* Although it is believed, that Masons are as patriotic as any other portion of their fellow citizens, they do not, *as a Society*, observe, or celebrate, great political events, or festivals: lest by so doing, they might imperceptibly weaken this great barrier of their safety and perpetual existence.

In the highest state of political party excitement, the Masonic Brethren of opposite contending parties, meet in the same Lodge; bury every animosity and cold feeling, and put on their wonted ease confidence and brotherly love; the same as if they had never known, or felt, without the walls, the breath of party strife. This fact is verified even by the *visible* history of the Order, in every country on earth; especially in Great Britain, where members of all political parties, for hundreds of years, have united in the purest of frienship, in the chambers of the fraternity, and walked arm and arm, in their public processions. How perposterous it is then, to suppose for a moment, that the Brotherhood of Masonry possesses that arch hypocricy, and self-destructive principle, that would induce them to contend with spirit and vehemence before the world in opposite political ranks, every day in the year; and still connive, coalesce, cozen and intrigue in their sacred retreats of friendship and love, for some few temporary promotions among men: thereby corrupting and debasing the very qualities of the heart, which alone render them capable of enjoying the high and elevated pleasures of Masonic Intercourse. Those who can make such suppositions, know little of the world; little of the human heart, and less of the immutable principles of Eternal Justice, which no man can palsy or control.

A few conspicuous facts speak louder than declarations.—Was it Masonry that elevated Gen. Washington to the Presidency? It is a slander upon Him, upon the Craft, and upon the People, even to surmise such a falsity. He is the only member of the Masonic family, if I am correctly informed, who has ever been elevated to that distinguished political eminence, until the election of 1828, when Gen. Jackson, another patriot of the Revolution, was elected to that office. Did Masonry ever exert its *mysterious power* in a presidential election? I defy the industry of our enemies to bring from the living, or to rake from the ashes of the dead, a particle of evidence to sustain the foul supposition. Look at the old party times, when the political storm raged like a tempest. Masons were found promiscuously scattered in both the *Federal* and *Democratic* ranks. And such has been the case in all party times and party contests.

Look at the last presidential election. Mr. Adams and Gen. Jackson were the opposing candidates—both distinguished men, and advantageously known to the American People: the one a conspicuous Mason; the other, never having belonged to the Order: Yet, it would be a difficult task to say, throughout the Union, on

which side the greatest number of Masons were to be found. But, within the state of Ohio, I can answer understandingly; that of pominent, distinguished Masons, the greatest number by far were opposed to the candidate, who belonged to the Order and had honourably filled some of its most distinguished offices. Look at all the recent elections in our own state, especially in the Legislature; and you see them all decided; precisely by the great political party lines. Look at our own congressional and county elections; and none will deny, but that they have all been decided in the same way, without a solitary exception. I myself received almost unanimous opposition, honourable and fair, I trust, from the members of the Lodge to which I belong, and to whom my Address was delivered. But, I should soon cease to respect myself, could I permit for a moment, my own interest, feeling or ambition, to prompt me to the desire of obtaining a single Masonic vote, on any other principle than that of patriotism, or moral and political respect. It is my pride; it is my consolation, as a Mason, that I belong to a Society, resting for its prosperity, preservation and perpetuity, upon the immutable principles of universal benevolence and philanthrophy;

"————leaving all meaner things
"To low ambition, and the pride of Kings;"

and seeking, and expecting, to enjoy more sublime and substantial rewards, than any humble and virtuous mind could hope to find, in the flickering sunbeams of a "little brief authority," which, while you even now "clutch it—you have it not."

I should not have referred to the subject of elections, had it not been, that the enemies of Masonry, under the avowed title of "anti-masonic combinations," have for some time past, openly, and *clandestinely*, exercised all their force and influence to exclude men from office, for no other disqualification, but that of belonging to the Masonic Society; to which the greatest heroes and statesmen of our country have belonged.—To this, as Masons, we have nothing to say; except to exclude any conclusion against us by our silence. —Every man has a right to think and vote at elections as he pleases: and an anti-masonic combination for electioneering purposes, is just as laudable as anti-methodist, an anti-episcopalian, or any other anti-Christian combination, would be, for the same purpose. But the Masonic Craft, adhere so scrupulously to their grand principle of excluding *politics and religious controversy*, from our sanctuaries, that we cannot be provoked, even to a counter combi-

nation in self-defence; resting all our hopes, in the benevolent design of our Institution; the purity of our purposes; and the virtue of our lives: Knowing that "CHARITY endureth all things"—that "TRUTH is stronger than all things, and conquereth forevermore."

A Serenade.—BY HENRY NEELE.

Wake Lady! wake! the midnight Moon
Sails through the cloudless skies of June;
The Stars gaze sweetly on the stream,
Which in the brightness of their beam,
One sheet of glory lies;
The glow-worm lends its little light,
And all that's beautiful and bright
Is shining on our world to-night;
Save thy bright eyes.

Wake Lady! wake! the nightingale
Tells to the Moon her love lorn tale;
Now doth the brook that's hush'd by day,
As through the vale she winds her way,
In murmurs sweet rejoice;
The leaves, by the soft night-wind stir'd,
Are whispering many a gentle word,
And all Earth's sweetest sounds are heard,
Save thy sweet voice.

Wake Lady! wake! thy lover waits,
Thy steed stands saddled at the gates;
Here is a garment rich and rare,
To wrap thee from the cold night-air;
Th' appointed hour is flown.
Danger and doubt have vanish'd quite,
Our way before lies clear and right,
And all is ready for the flight,
Save thou alone!

Wake Lady! wake! I have a wreath
Thy broad fair brow should rise beneath;
I have a ring that must not shine
On any finger, Love! but thine;
I've kept my plighted vow;
Beneath thy casement here I stand,

To lead thee by thy own white hand,
Far from this dull and captive strand,
But where art thou!

Wake Lady! wake! She wakes! she wakes!
Through the green mead her course she takes;
And now her lover's arms enfold
A prise more precious far than gold,
Blushing like morning's ray;
Now mount thy palfry, Maiden kind!
Nor pause to cast one look behind,
But swifter than the viewless wind,
Away! Away!

GEORGE WASHINGTON.

INTRODUCTORY.

[The following was originally published in the MASONIC MIRROR; but we have thought it of sufficient interest and importance to entitle it to re-publication in the Amaranth.

We believe it has never been said that WASHINGTON was a superficial observer; that his deductions and conclusions were drawn from false premises; or that his opinions were given without regard to consequences. Even his enemies, (and, as good a man as he was, he had enemies,) have never been rash enough to urge such disreputable accusations against him. To a strong and vigorous mind, he united an accute discernment, a cool and deliberate method of action. By his great knowledge of human nature, of the human heart, of the principles which influence the actions of men, he was enabled to penetrate the secret recesses and to examine the secrets springs of human action. It was the possession of this knowledge, a perfect understanding of his own powers, and a full control of his own passions, that carried him triumphantly and gloriously through an active and eventful life. It will not be said then that he was not competent to form a just opinion of the character, nature and tendency of the Masonic Institution. That he was qualified, by experience, to form such an opinion, appears from his letters; from the fact that he presided over the Grand Lodge of his native state; that he encouraged the organization of a Lodge in his own army, at the meetings of which he was often present, and in which he often officiated; and, though last, to the honor of Masonry, by no means *least, that he was presiding officer of*

Washington Lodge, at the time of his death. He mingled much with his Masonic brethren: he loved their principles; he studied their tendency, and he was enabled to say, they are "FOUNDED ON THE IMMUTABLE LAWS OF TRUTH AND JUSTICE."

These are the words of one, whose virtue, whose patriotism, whose talents, we all idolize; whose character and whose fame, are the common property of his country:—*a sacred legacy!* "The soul of WASHINGTON soared above duplicity of any kind, and he who never feared to face the cannon's mouth, or encounter any other dangers, when duty called, surely was possessed of sufficient courage, had he considered the Institution dangerous, to have raised his voice against it." It is a base libel to say that fear restrained him from exposing its iniquity; and the hand that has the temerity to indite such a charge, can be dictated only by the most depraved and worthless of hearts. The English language would fail us, were we to attempt to sketch the characters of those men who daily charge him with having approbated and given his undivided support to an Institution, the principles of which are based on *murder, treason* and *infidelity;* for in this light they represent the character of the Masonic Institution. What! WASHINGTON a *murderer! a traitor!! an infidel!!!* O, shame, shame, where is thy blush! Is it possible that such a charge can be preferred by sane men! Can Americans be in possession of their senses, and tolerate the scandal of such wretches! It is impossible.—Delusion, infatuation, has taken full possession of the seat of reason.

There is one class of individuals arrayed against the Masonic Institution, towards whom we ought perhaps, to extend a greater degree of charity, than to believe that they would knowingly prefer accusations so ungrateful, so scandalous, against one whose memory they have been taught to revere, and whose virtues they have learned to love and admire. We refer to that class who cannot be said to possess the power of exercising their own faculties; who *think* and *act* by proxy! Anomalous as this may appear, it is nevertheless true that there is a class of such men—*automatons*—and a very large class too. They follow in the train of their leaders, and servilely "do the bidding of their masters;" who alone should be held responsible for their acts. This class we would exonerate from the charge of participating in the attempt to impeach the purity of the motives, and to blast the fair fame of our beloved *Washington.* To the seceding Mason, him who has been taught in his Lodge to revere the memory, to respect the name and to imitate the virtues, of our illustrious brother, we cannot better address ourselves, than in the words of the poet:

"Traitor to friendship's trust!
Who fawning smiled through fortune's sunny day,
But when thy friend was stricken to the dust,

Turned from his woes away--
Pass on, dishonored one,
Thy deep'ning shame, thy baseness go with thee!

While on this subject, we will briefly notice another of the many base and palpable libels that unprincipled wretches have attempted to cast upon the character of the great and good man of whom we have been speaking. We believe it was the notorious *Solomon Southwick*, who had the effrontery and baseness first to assert that Washington warns us in his "Farewell Address" to "*beware of Secret Associations, under whatever plausible character.*" It is unnecessary that we should inform our readers that this is a *base forgery*; that it is a *lie*, coined for anti-masonic, or what is the same thing, political purposes; or that the word *secret* is not to be found in the whole address. It is one of the most ridiculous and contemptible forgeries and impositions ever attempted to be palmed upon the public. Every school-boy, who has learned his letters, is able to detect it; and will indignantly hurl it back into the face of him who conceived and uttered it. Washington speaks of the "*danger* of *associations* and *combinations* formed for *political purposes*,† many of which did exist at that day, and for a long time previous. Witness the combinations against the war of Independence, against the Federal Constitution, and the societies formed in the time of citizen Genet, &c. We quote his words—"All obstructions to the execution of the laws, all *combinations* and *associations*, under whatever plausible character, *with the real design to direct, controul, counteract, or awe* the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency." How far this language is applicable to the Masonic Institution, the reader may determine by reference to his letter to the Grand Lodge of Massachusetts, under date of June 12, 5797; written about *nine months* subsequent, *after*, (let this be observed,) the above addres was delivered, and about *two years before his decease*; wherein he declares, "*My attachment to the society of which we are members, will dispose me always to contribute my best endeavours to promote the honor and interest of the craft*" If this fail to satisfy him, let him recall to mind that *Washington died while holding one of the most responsible offices in the gift of his brethren; and while a member of the Grand Lodge of his own state.* Surely further evidence of the fallacy of such a charge will not be required.

So long as the Masonic Institution shall continue to merit the approbation of such men as Washington; so long as such testimony as that we to-day present to our readers, can be called up in her defence; so long shall the engines of persecution assail her in vain. The unhallowed object of her enemies shall never be attained.

† *Like the Anti-Masonic Combination.*

— HIS MASONIC CHARACTER. —

The ancestors of Gen. Washington, came from England in 1657. He is the third descent after their emigration ; was born on the 11th of February, old style, 1732, at the parish of Washington, Westmoreland county, Virginia. His father's family was numerous, and he was the first child of a second marriage. At the age of fifteen years, he was entered a mid-shipman on board a British vessel of war, stationed on the coast of Virginia ; but, in compliance with the wishes of his very affectionate mother, did not prosecute this profession. When he was ten years old, death deprived him of his father, and the care of the family devolved on his elder brother, who had a command in the colonial troops employed against Carthagenia. On his return from this expedition, he named his patrimonial mansion, *Mount Vernon*, in honor of Admiral Vernon, from whom he had received many civilities. He was afterwards made Adjutant-General of the militia of Virginia, but did not long serve in the appointment. After his decease, his brother *George* came into possession of the paternal seat, together with considerable landed property. After the revolutionary war, Gen. Washington was constantly a member of the Assembly, a Magistrate of the county, and a Judge of the Court ; and was elected a Delegate to the first Congress in 1774, as also to that in the succeeding year. In short, *he achieved the Independence of his country, and died*, on the 14th December, 1799, aged 68 years. He was borne to the grave by military gentlemen, and *Brethren of the Lodge of which he had previously been Master.* The coffin bore his *Sword* and *Masonic Apron*, and the *Members of the Lodge walked as Mourners.* Funeral ceremonies were also performed by the Grand Lodge of this State ; and by the fraternity in nearly every section of the country. His death was a matter of deep and sincere regret to his Masonic brethren ; and they publicly and spontaneously evinced the high respect they entertained for his worth and for his many eminent public and social virtues. They regarded him as the *Corinthian Pillar* of their Institution ; and when he fell, they *mourned*,—a vacancy was made, which time can never fill. Thus much we have thought proper to say by way of biography, mainly for the purpose of shewing the respect paid to his memory by the members of the Fraternity, among whom he had long and perseveringly labored.

At the time of his death, Gen. Washington was Master of *Washington Lodge*, located at Alexandria, in the District of Co-

lumbia. Can better evidence be required to disprove the slanderous assertion, which is often made by our enemies, that before his death, he withdrew from the Institution, and cautioned his countrymen against its dangerous tendency? Certainly not by rational men. Animated with a generous philanthropy, he early sought admission into our ancient and honorable fraternity, the better to enable him to cherish with advantage, this heavenly principle, and to enlarge the sphere of its operation. "He cultivated our art with sedulous attention, and never lost an opportunity of advancing the interest or promoting the honor of the *Craft*. While Commander in Chief of the American revolutionary army, he countenanced the establishment and encouraged the labors of a travelling Lodge among the military. He wisely considered it as a school of urbanity, well calculated to disseminate those mild virtues of the heart, so ornamental to the human character, and so peculiarly useful to correct the ferocity of soldiers, and alleviate the miseries of war. The cares of his high office engrossed too much of his time to admit of his engaging in the duties of the chair; yet he found frequent opportunities to visit the Lodge, and thought it no derogation from his dignity, there to stand on a level with the brethren. True to our principles on all occasions, an incident once occurred which enabled him to display their influence to his foes. A body of American troops, in some successful rencounter with the enemy, possessed themselves, among other booty, of the jewels and furniture of a British travelling Lodge of Masons. This property was directed by the Commander in Chief to be returned, under a flag of truce, to its former proprietors, accompanied with a message purporting that the Americans did not make war upon institutions of benevolence."—"Constant and punctual in his attendance, scrupulous in his observance of the regulations of the Lodge, and solicitous at all times to communicate light and instruction, he discharged the duties of the chair with uncommon dignity and intelligence in all the mysteries of our art. Nothing can more highly conduce to the prosperity and honour of masonry, than a successful imitation of this bright example."

His attachment to our Institution, and the estimation in which he held it, will appear from the subjoined correspondence, which breathes through out, a spirit of brotherly love and kindness; and we earnestly recommend it to the careful and serious consideration of the reader, whether Mason or anti-mason; we wish *friend* and *foe* to read the letters of Washington. To each they will afford

satisfaction; they cannot fail to strengthen the opinions of the one, nor to allay the doubts and prejudices of the other; if any thing can accomplish an end so desirable. Among a certain class of men, they will have no weight; but to that class we do not address ourselves.

MASONIC CORRESPONDENCE.

ADDRESS,

Of the Master, Wardens, and Brethren of King David's Lodge, to George Washington, President of the United States of America.

Sir,—

We, the Master, Wardens, and Brethren of King David's Lodge, in Newport, Rhode Island, joyfully embrace this opportunity, to greet you as a Brother, and to hail you welcome to Rhode Island.

We exult in the thought, that as Masonry has always been patronized by the wise, the good, and the great, so hath it stood, and ever will stand, as its fixtures are on the immutable pillars of faith, hope, and charity.

With unspeakable pleasure, we gratulate you as filling the Presidential Chair, with the applause of a numerous and enlightened people; whilst, at the same time, we felicitate ourselves in the honor done to the brotherhood, by your many exemplary virtues, and emanations of goodness proceeding from a heart worthy of possessing the ancient mysteries of our craft, being pursuaded that the wisdom and grace with which heaven has endowed you, will ever square all your thoughts, words, and actions, by the eternal laws of honor, equity, and truth; so as to promote the advancement of all good works, your own happiness, and that of mankind. Permit us then, illustrious brother, cordially to salute you with three times three, and to add our fervent supplications, that the Supreme Architect of the Universe may always encompass you with his holy protection.

Moses Seixas, Master,
Henry Sherburne, Warden. } *Committee.*

By order, Wm. Littlefield, *Sec'ry.*

Newport, August 17, 1790.

THE ANSWER.

To the Master, Wardens, and Brethren of King David's Lodge, in Newport, Rhode Island.

GENTLEMEN,—

I receive the Welcome which you give me to Rhode Island, and, with pleasure; and I acknowledge my obligations for the flattering expressions of regard contained in your Address, with grateful sincerity. *Being pursuaded that a just application of the principles on which the masonic fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interest of the society, and to be considered by them as a deserving brother.* My best wishes, Gentlemen, are offered for your individual happiness.

GEORGE WASHINGTON.

ADDRESS,

Of the Grand Lodge of Ancient York Masons, in Pennsylvania, to George Washington, President of the United States of America.

SIR AND BROTHER,—

The ancient York Masons of the jurisdiction of Pennsylvania, for the first time assembled in general communication, to celebrate the feast of St. John the Evangelist, since your election to the Chair of government of the United States, beg leave to approach you with congratulations from the East, and in the pride of internal affection, to hail you as the great master-builder (under the Supreme Architect) by whose labours the Temple of Liberty hath been reared in the West; exhibiting to the nations of the earth, a model of beauty, order, and harmony, worthy of their imitation and praise.

Your knowledge of the origin and objects of our institution—its tendency to promote the social affections and harmonize the heart, give us a sure pledge that this tribute of our veneration, this effusion of love, will not be ungrateful to you; nor will Heaven reject our prayer that you may be long continued to adorn the bright list of master workmen which our fraternity produces in the terrestrial Lodge; and that you may be late removed to that celestial Lodge, where love and harmony reign transcendant and divine; where the Great Architect more immediately presides; and where Cherubim and Seraphim, waiting our congratulations from earth to heaven, shall hail you Brother.

By order and in behalf of the Grand Lodge of Pennsylvania, in general communication, assembled in ample form.

J. B. SMITH, G. M.

Attest, P. LE BARBIER DU PLESSIS, G. S.

THE ANSWER.

To the Ancient York Masons of the jurisdiction of Pennsylvania.

GENTLEMEN AND BRETHREN,—

I received your kind congratulations with the purest sensations of fraternal affection; and from a heart deeply impressed with your generous wishes for my present and future happiness, I beg you to accept my thanks.

At the same time I request you will be assured of my best wishes and earnest prayers for your happiness while you remain in this terrestrial mansion; and that we may hereafter meet as brethren in the eternal temple of the Supreme Architect.

G. WASHINGTON.

ADDRESS,

Of the Grand Lodge of Free, and Accepted Masons, for the Commonwealth of Massachusetts to the honored and illustrious Brother, George Washington.

SIR,—

Whilst the historian is describing the career of your glory, and the inhabitants of an extensive empire are made happy in your unexampled exertions—whilst some celebrate the Hero, so distinguished in liberating United America, and others the Patriot who presides over her Councils,—a band of brothers, having always joined the acclamations of their countrymen, now testify their respect for those milder virtues, which have ever graced the Man.

Taught by the precepts of our society, that all its members stand upon a level, we venture to assume this station, and to approach you with that freedom, which diminishes our diffidence, without lessening our respect. Desirous to enlarge the boundaries of social happiness, and to vindicate the ceremonies of their institution, the Grand Lodge have published "a Book of Constitutions," and a copy for your acceptance accompanies this, which, by discovering the principles that actuate, will speak the eulogy of the society; though they fervently wish the conduct of its members may prove its higher recommendation.

Convinced of his attachment to its cause, and readiness to en-

courage its benevolent designs, they have taken the liberty to dedicate this work to one, the qualities of whose heart, and the actions of whose life, have contributed to improve personal virtue, and extend throughout the world the most endearing cordialities; and they humbly hope he will pardon this freedom, and accept the tribute of their esteem and homage.

May the Supreme Architect of the universe protect and bless you, give length of days and in crease of felicity in this world, and then receive you to the harmonious and exalted Society in heaven.

JOHN CUTLER, *Grand Master.*

JOSHUA BARTLETT, } *Grand Wardens.*
MUNGO MACKAY, }

Boston, December 27, A. L. 5792.

THE ANSWER.

To the Grand Lodge of Free and Accepted Masons for the Commonwealth of Massachusetts.

GENTLEMEN,—

Flattering as it may be to the human mind and truly honorable as it is, to receive from our fellow citizens testimonials of approbation for exertions to promote the public welfare, it is not less pleasing to know, *that the milder virtues of the heart are highly respected by a society whose* LIBERAL PRINCIPLES ARE FOUNDED IN THE IMMUTABLE LAWS OF TRUTH AND JUSTICE.

To enlarge the sphere of social happiness is worthy the benevolent design of a masonic institution, and it is most fervently to be wished, that the conduct of every member of the fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of masonry is to promote the happiness of the human race.

While I beg your acceptance of my thanks for the "Book of Constitutions" which you have sent me, and for the honor you have done me in the dedication, permit me to assure you that I feel all those emotions of gratitude which your affectionate address and cordial wishes, are calculated to inspire. And I sincerely pray, that the Great Architect of the Universe may bless you here, and receive you hereafter in his Immortal Temple.

G. WASHINGTON.

FROM THE SAME.

The EAST, the WEST, and the SOUTH of the GRAND LODGE of Ancient,

Free, and Accepted Masons, for the Commonwealth of Massachusetts, to their most worthy Brother, GEORGE WASHINGTON.

"Wishing ever to be foremost in testimonials of respect and admiration of those virtues and services, with which you have so long adorned and benefitted our common country; and not the last nor least to regret the cessation of them in the public councils of the Union; your Brethren of this grand lodge embrace the earliest opportunity of greeting you in the calm retirement you have contemplated to yourself.

"Though as *Citizens*, they lose you in the active labors of political life, they hope as *Masons* to find you in the pleasing sphere of fraternal engagement. From the cares of state, and the fatigues of public business, our institution opens a recess, affording all the relief of tranquillity, the harmony of peace, and the refreshment of pleasure. Of these may you partake in all their purity and satisfaction. And we will assure ourselves, that your attachment to this social plan will increase; and that, under the auspices of your encouragement, assistance and patronage, the craft will attain its highest ornament, perfection and praise. And it is our earnest prayer, that when your light shall be no more visible in this earthly temple, you may be raised to the ALL PERFECT LODGE above, be seated on the right of the SUPREME ARCHITECT of the universe, and receive the refreshment your labors have merited!

"In behalf of the grand lodge, we subscribe ourselves, with the highest esteem, your affectionate Brethren,

PAUL REVERE, Grand Master,
ISAIAH THOMAS, Senior Grand Warden,
JOSEPH LAUGHTON, Junior Grand Warden,
DANIEL OLIVER, Grand Secretary.

Boston, March 21, 5797."

THE ANSWER.

[*The following answer was received, and communicated to the grand lodge, June* 12, 5797.]

"To the grand lodge of Ancient, Free, and Accepted Masons in the Commonwealth of Massachusetts.

"BROTHERS,—

"It was not until within these few days that I have been favored by the receipt of your affectionate address, dated in Boston, the 21st of March.

"For the favorable sentiments you have been pleased to ex-

press on the occasion of my past services, and for the regrets with which they are accompanied for the cessation of my public functions, I pray you to accept my best acknowledgments and gratitude.

"No pleasure, except that which results from a conscientiousness of having, to the utmost of my abilities, discharged the trusts which have been reposed in me by my country, can equal the satisfaction I feel from the unequivocal proofs I continually receive of its approbation of my public conduct; and I beg you to be assured that the evidence thereof, which is exhibited by the grand lodge of Massachusetts, is not among the least pleasing or grateful to my feelings.

"In that retirement, which declining years induced me to seek; and which repose, to a mind long employed in public concerns, rendered necessary; my wishes, that bounteous Providence will continue to bless and preserve our country in peace, and in the prosperity it has enjoyed, will be warm and sincere; and *my attachment to the society, of which we are members, will dispose me always to contribute my best endeavors to promote the honor and interest of the craft.*

"For the prayer you offered in my behalf, I entreat you to accept the thanks of a grateful heart; with assurances of fraternal regard, and my best wishes for the honor, happiness, and prosperity of all the members of the grand lodge of Massachusetts.

"G. WASHINGTON."

To show still further the estimation in which Washington was held by his Masonic brethren, we subjoin the following:—

ADDRESS,

From the Grand Lodge of Massachusetts, to Mrs. Washington, Occasioned by the Death of the General.

BOSTON, *January* 11, 1800.

MADAM,

The Grand Lodge of the Commonwearth of Massachusetts have deeply participated in the general grief of their fellow-citizens, on the melancholly occasion of the death of their beloved *Washington.*

As Americans, they have lamented the loss of the Chief who had led their armies to victory, and their country to glory; but as *Masons*, they have wept the dissolution of that endearing relation, by which they were enabled to call him their Friend and their Brother. They presume not to offer you those consolations which might alleviate the weight of common sorrows, for they are them-

selves inconsolable. The object of this address is, not to interrupt the sacred offices of grief like your's; but, whilst they are mingling tears with each other on the common calamity, to condole with you on the irreparable misfortune which you have individually experienced.

To their expressions of sympathy on this solemn dispensation, the Grand Lodge have subjoined an order, that a *Golden Urn* be prepared as a deposit for a lock of hair, *an invaluable relique* of the Hero and the Patriot whom their wishes would immortalize; and that it be preserved with the jewels and regalia of the Society.

Should this favour be granted, Madam, it will be cherished as the most precious jewel in the cabinet of the Lodge, as the memory of his virtues will forever be in the hearts of its members.—We have the honour to be, with the highest respect, your most obedient servants,

JOHN WARREN,
PAUL REVERE,
Mrs. Martha Washington. JOSIAH BARTLETT.

ANSWER.

Mrs. Washington's reply to the Grand Lodge of Massachusetts.

MOUNT-VERNON, *January* 27, 1800.

GENTLEMEN,

Mrs. Washington has received with sensibility your letter of the 14th inst enclosing a vote of the Grand Lodge of Massachusetts, requesting a *lock* of her deceased husband's *hair*, to be preserved in a *Golden Urn*, with the jewels and regalia of the Grand Lodge.

In complying with this request, by sending the lock of hair, which you will find enclosed, *Mrs. Washington* begs me to assure you, that she views with gratitude the tribute of respect and affection paid to the memory of her dear deceased husband; and receives with a feeling heart, the expressions of sympathy contained in your letter.

With great respect and esteem, I have the honour to be, Gentlemen, your most obedient servant. TOBIAS LEAR.

JOHN WARREN,
PAUL REVERE,
JOSIAH BARTLETT, } *Past Grand Masters.*

The errors of a FEW *not chargeable to the* MANY.

But if some transgress, no wise man will thence argue against the

institution, or condemn the whole fraternity for the errors of a few misguided individuals. Where the wicked lives of men are admitted as an augument against the religion which they profess, the wises and most judicious establishments might be exposed to censure. It may be averred in favour of Masonry that whatever imperfections may be found among its professions; the institution countenances no deviation from the rules of right reason. Those who violate the laws, or infringe on good order, are kindly admonished by secret monitors; when these means have not the intended effect, public reprehension becomes necessary; and at last, when every mild endeavour to affect a reformation is of no avail, they are expelled the lodge, as unfit members of the society.

Vain, therefore, is each idle surmise against the plan of our government; while our laws are properly supported, they will be proof against every attack of our most inveterate enemies. Men are not aware, that by decrying any laudable system, they derogate from the dignity of human nature itself, and from that good order and wise disposition of things, which the almighty Author of the world has framed for the government of mankind, and established as the basis of the moral system. Friendship and social delights can never be the object of reproach; nor can that wisdom which hoary Time has sanctified, be subject to ridicule. Whoever attempts to censure what he does not comprehend, degrades himself; and the generous heart will always be led to pity the mistakes of such ignorant presumption. PRESTON.

From the Northern Sentinel.

Messrs. E. & T. Mills.

Gentlemen:—Having observed in the Statesman of the 24th ult. printed at Castleton, a false and slanderous paragraph relating to the late conflagration of the Court House in this town; the cause of truth can not be better subserved than by sending you for publication, the article, and accompanying statement, by inserting which, you will oblige the lovers of truth and good order generally, and more particularly those attached to the Masonic Family. The article from the Castleton paper it as follows·—

Brilliant effects of Masonry.—" The last Luminous Masonic act which has occurred, is the destruction of the Chittenden Court-House by fire. It appears that a part of the Court House was occupied as a Masonic Hall, (a *Masonic Hall, in a Court House!!*)

the Lodge met as usual at midnight, held their carrousal, took a swig or two from the old skull bone, cursed the the anti-masons, set the house on fire, and went home. Now whether they had been heating their *Grid Iron* and carelessly placed it away before it was cooled, or saw the downfall of their order, and that they would have no further use for their temple, remains a secret with them, and matters not, but the house was soon consumed,–Square, Trowell, Plumb, Death's Head, &c. &c. all departed together."

STATEMENT RESPECTING THE FIRE.

We the undersigned officers and members of Burlington Chapter and Washington Lodge, do hereby certify, that on the evening of the 15th of June, 1829, a few minutes after eight o'clock, we opened the Masonic Hall, on the second floor of the Court House, in Burlington, and went there for the purpose of Making out the Annual Returns to the Grand Chapter, which was to convene at Rutland on the 17th of that month. Before the necessary papers were completed, a lamp was lighted by the aid of a common phosphorus match, and after completing them and remaining in the Hall about half an hour, the Hall was closed, the lamp taken to a room occupied as an office, on the lower floor, and carefully extinguished. We further certify that no person within our knowledge, except ourselves, entered the Hall on the evening alluded to—and that we are not conscious of any neglect, want of care or prudence, either in lighting, trimming or extinguishing the lamp used by us, which could have caused the destruction of the Court House on the morning of the 16th inst. by fire. Signed, DAVID RUSSEL,
JAS. L. SAWYER.

Burlington, Vt. June 29, 1829

We the undersigned officers of Chittenden County court, hereby certify that we are personally acquainted with David Russell and James L. Sawyer, Esqrs. whose signatures are annexed to the above certificate, and take pleasure in saying that they are gentlemen of probity, of high standing in community, and that we consider their ascertion entitled to perfect credit.

BATES TURNER, *Chief Judge.*
ALVAN FOOTE, } *Assistant*
NATL. NEWELL, } *Judges.*
CHARLES ADAMS, *States Att'y.*
MOSES BLISS, *Sheriff.*

Burlington, June 29, 1829.

In addition to the foregoing statement, and, in reply to the exclamation of a "*Masonic Hall in a Court House!!*" the base slan-

derers are informed that the edifice alluded to was built in 1801, by the liberality of the citizens of this vicinity—the amount then subscribed was $1744—*Fifteen Hundred and seventeen dollars* of which were subscribed by *Masons*—for the truth of which you have a pledge from, Yours respectfully, NATHAN B. HASEWLL,

H. P. of Burlington Chapter, and Master of Washington Lodge.

EXTRACTS.

FROM THE HON. W. B. ROCHESTER'S ADDRESS.

I am aware that many persons, strangers to the inviolate principles which unite the craft, make the misconduct of some of our associates, a radical objection to the institution.

Without intending to enter into a laboured strain of polemical disquisition with such fastidious cavillers, it may be answered, that even the inspired precepts of the Mediator have not been secure from abuse and profanation. When Moloch fell, his defection left no blemish, on the white throne where sits Supreme Majesty. Shall Religion, that sacred principle (without a reference for which it is morally impossible to become a Mason) be neglected and rejected? Shall the house of prayer and worship be avoided, because apostates and pretenders have forsaken the glories of perfection, to wander in the mazes of infidelity? No; forbid it genius of masonry; forbid it every promise which keeps alive the hope set before us, and intimates to fallen man, the bright prospect of immortality and salvation.

However numerous, and however flagrant may be the instances which furnish cause of regret for the aberrations of frail human nature, I boldly maintain, and I call upon every brother within the sound of my voice, to support the declaration, that whilst on the one hand, masonry has confirmed the wise determinations of the virtuous and the pious; on the other, our history, our records, and our tadition, abound with memorable instances, where a misguided fellow-mortal has been entirely reclaimed from the haunt of vice, and suddenly arrested from a course of self destroying depravity, after every suggestion of native pride or intuitive principle had failed.

This is not ordinary praise. Yet I will go further; I solemnly declare, in the presence of this respectable assemblage, that I never witnessed among masons, when employed in their useful labors, any thing like envy, strife, or malice, nor the gleam of any sentiment incompatible with warm friendship, and cordial brotherly love; nothing to poison the feast of reason, which is seated in the heart or to dim the calm sun-shine which plays upon the soul.

Never have I beheld within the body of a just and regularly constituted lodge, erected to God and dedicated to the holy order of St. John, a hypocrite, a pretender, or an apostate.

The occasion does not require that we should trace the unhallawed denunciations of every tyro who has thought proper to wield aginst us the shafts of ridicule and calumnny. Indeed it would be equally useless and improper, at present to notice the several quips and cavils which have at various times been started by the weak, and vain, and sceptical. We are taught by our cardinal principles to avoid disputations and the unequivocal consciousness of their influence and tendency denies to the contumacious levity of our enemies, any other feeling than that of silent chariiy. Let us, however, while on this branch of the subject, glance for a moment at one inquiry, which has been the fruitful source of much idle and captious conjecture.

Every brother will at once anticipate the question. Why are not the gentler sex permitted to become members of our institution?

To this the answer is brief, and ought to be satisfactory.

Masonry is founded in the fitness of things, relative to men exclusively which forbids the idea of subjecting female tenderness to the preparatory dispositions for initiation, and to the labours required to secure advancement. Besides, the implements of the craft are not adapted to the delicacy of the female hand.

The plan of the Diety has designed the fair for a different, and no less enchanting sphere in the wide range of intelligent existence. The advancement of female happiness, the protection of widows and orphans, the defence of "injured innocenee," and "suffering virtue," peculiarly allotted to the hardier sex, and among none, more than masons, have these laudable objects been cherished with more devoted zeal, from time immemorial.

All that is lovely, all that is virtuous, all that is dignifying to the most charming, and aimable part of creation, is held by us in sacred reverence. Eden was a wilderness, its fragrance was wasted in the "sad solitude" of man's companionless hour, "till woman smiled." She is "the glory of the man."

The mantle which surrounds the female character, is made of so delicate a texture, that even the breath of surmise will sully its purity; and that secrecy, which gives value to our indispensable labours, would render it, in the eyes of a censorious world, obnoxious to the blasts of suspicion. Man is formed of coarser materials, and in a rougher mould; he is doomed to encounter dangers and difficulties; he is apt to become morose, vindictive, and in exorable: he needs all the influence of masonic disipline to soften the ruggedness of his nature; to quiet his angry passion, and to render him mild, tol-

erant, and humane. But how different the attributes of the last, and more perfect part of creation! Who that has seen the seraph form of beauty, bending with fond anxiety over the cradle of sleeping innocence, and guarding with a mother's care its infant slumbers; who that has beheld the tender wife, soothing the sorrows, encouraging the hopes, and whispering comfort to the bosom of an afflicted husband; or the affectionate daughter supporting the tottering steps of declining age, and smoothing the pillow of sickness; who that has seen woman, ever susceptible of generous emotions, dispensing blessings with "a hand open as day to melting charity;" who that has known her as the ministering angel of health, and in sickness, in weal and in woe; who that has seen, and known, and felt all this, would willingly subject her to vocations, appointed by Providence exclusively for masculine exertions? Among the foremost ranks of her guardians and protectors, will masons ever be found; they cannot be accessary to a violation of the laws of nature.

It would ill comport with the situation or duty of any reflecting craftsman, to attempt to cull the meretricious decorations of fancy, or to scatter the flowers of persuasion among those who are not masons, for the purpose of procuring an accessian to the numbers of the fraternity! Masonry needs no resort to such means, to give it either strength or durability. We expect, nay we wish, no one to approach our mystical altar, who comes not spontaneously, to undergo the severe difficulties and dangers which beset and embarrass the most courageous candidate at every gradation. That there are difficulties and dangers, and those of the most unexpected and trying nature a regard to truth will not allow us to deny. We who have surmounted some of them unhurt, may well exclaim, cold must be that bosom, which has not been warmed by the electrifying ordeal! and obdurate indeed must be that heart, which has not been softened by the trials and tribulations.

Brethren: It is time that my present work were finished. Let me earnestly entreat you to cherish with devotional affection, the cardinal principles of friendship, morality, brotherly love, and charity; make them your morning study, your evening meditation. The bible, the great light of Masonry, will guide you to all truth, and direct your march to the temple of happiness. Let no dazzling delusion, no ephemeral glare, no false estimate of mere worldly acquisitions, lead you astray from the straight line of moral rectitude, which this sacred book points out and illuminates. One false step often leads the bewildered traveller through the intricate mazes of

folly, into the labyrinths of vice, whence nothing short of divine interposition can rescue him "Let your light so shine before men that they may see your good works." "Mark well the entering of the house, and every going forth of the sanctuary." May your deeds of charity be as constant as the returning wants of the distressed widow, and the cries of the helpless orphan. "Take good heed of these things, for the night cometh when no man can work." The all seeing eye of the Supreme Architect is upon us. He sees not as man sees. He looks directly on the heart.

"While you have the light, believe in the light, that you be not cast into outer darkness; that you may not knock when the door shall be shut." May the rules and designs laid down on your tersel boards be well gauged and plumbed. If any of you have passed the veil of the sanctuary, let no stain or blemish tarnish the spotless purity of the white banner entrusted to your care; clasp to your embrace with redoubled fondness the immovable jewel, and let nothing short of the last throe of departing life, disengage it from your grasp.

May you be enabled to perform with honour every kind office, and every endearing charity of life: may your first and last care be to diminish the aggregate of human misery: may you be taught to win all who come within the sphere of your agency, to the exercise of those tender duties. May you as fathers, as husbands, as friends, as worthy men, and worthy Masons be enabled to distinguish and adorn the profession.

Let every brother be faithful to his conscience, that inward monitor, whose warning voice no human art can silence: pause for a moment, behold how swiftly the sands run! how rapidly our lives are brought to a close!

May we all, amidst the cares and troubles of this transitory life, prepare for the approach of the king of terrors; may we be more strongly than ever cemented by the ties of union, hospitality and friendship; may the short but precious time of our mortal existence, be wisely employed; may we cherish an unceasing desire, in the interchange of kindness and affection, to promote not only our own mutual interests, but the welfare of all around us; may the whole fraternity spread over the globe, be not weary, but persevere in well doing; and finally, by the unmerited grace of Immanuel, be invigorated to finish all their works, and to take a seat in that "spiritual building, that house not made with hands, eternal in the Heavens."

POLITICAL HUMBUGS.

The anti-masons have a peculiar faculty of *suiting their testimony to the times.* They said and swore, at first, that Morgan had his "throat cut from ear to ear, his tongue torn out, his bowels burnt before his eyes," and the remnant of his corpus sunk with heavy weights, "five fathoms deep," at the junction of the lake and river. When poor Timothy Monroe floated ashore, *without a single mark of violence upon him,* the antis changed their tune—and, after the hair and whiskers were taken off, they turned up their eyes, and attributed the discovery of the body to the *special intervention* of the Almighty—while Weed and others said that, at any rate, "it would make a good enough Morgan till after election." But *that* hoax was detected even *before* election." Very lately, one of the anti-masonic brotherhood at Niagara started on a new track. The skeleton or bones of a man were found in the sand on the shore near Fort Niagara. Another hue and cry was raised. Morgan was *surely found* now ! The Niagara anti-masonic paper garnished up the story of this skeleton, and asserted in proof that it was actually Morgan, that it had around it the *very rope* and *heavy weights* which were used to sink the body, nearly three years before ! ☞ As though a corpse so sunk, could not only, after the flesh was rotted from its bones, retain its hold on the rope and weights used to sink it, but, in defiance of weights, rope, and common sense, rise from its watery bed, swim ashore, and actually bury its marrowless bones in the sand ! ☜ The skeleton was that of an Irishman drowned in crossing the Niagara the previous year—and the rope (for there were no *weights* found,) had then been employed to drag the putrid carcase to the temporary grave on the shore, where this skeleton was found.

Such is a brief sketch of some of the humbugs with which unprincipled men have tampered with public credulity for two or three years past. The days of Salem witchcraft—those times of infatuation, when even our Puritan fathers were so "excited" as to take *suspicion* for *proof*, and to believe the wildest monstrosities that accorded with their prejudices :—those times, we repeat, are not without a parallel *now.* But the people, honest, though occasionally misled, cannot be long deceived ; and will not fail of visiting on the guilty authors of such frauds, a just and severe retribution.

[*Rochester Republican.*

Anti-Masonic Outrages.—The Buffalo Republican has the following.—When folly and violence mark the proceedings of any party, their glory is on the wane. There are too instances in proof, to which we beg leave to refer. On Sunday the 5th inst. in the town of Erie, a preacher of the gospel of Christ, in regular connexion with the Methodist church, was forbidden to preach the word of the living God,—fordidden to point out and gild the glories of heaven,—forbidden to call all *creatures* to repentance,—forbidden to paint the misery and anguish of the '*punished*,'—to bring the truth to light, or to drive error and superstition far away,—because, he was a Freemason!—The trustees were brought up for interrupting the worship of God, and fined $18 and costs. This is a sample of ant-eye-masonic respect for divine things.

Another instance of anti-masonic outrage, occurred at Manchester, Niagara Falls, on the 4th July, the birth day of the nation. A gentleman of respectability, a stranger, dined at the Eagle Hotel, with a company collected in the vicinity without respect to party. After dinner, each one gave such toast as suited his own ideas; —the stranger giving a masonic toast, which however did not reflect on anti-masonry.* It passed off without remark, and the company left the table. After consulting together a moment, the stranger was insulted, collared, and finally set upon by about 20 anti-masons, some pious men, who tore his clothes and endeavoured to "lick'im." He was rescued from his situation, by the prompt exertions of a few gentlemen, who were fortunately at hand. This is a specimen of anti-masonic patriotism.

We trust sincerely, that all honest men of that party, may reflect, reason and resolve,—that if they wept with joy at the birth of anti-masonry,—huzzaed and sent up their caps at the meridian of its glory,—they will not be seen howling at its funeral!

*Masonry—unblemishable—impenetrable: may its members continue steadfast.

The Fruits of Anti-Masonry.—In an anti-masonic town in this county, not long since, a leading anti-mason sued a mason. The plaintiff called upon the constable after he had served the summons, and told him "he thought he should have a jury, and should he send him the venire, wished he would select *anti-masons* for the jury." The constable, though an anti-mason, indignantly told him "he would do no such thing; if he sent the venire, he would take

the best men he could conveniently get, without any referrence to anti-masonry." The result was, the venire was sent to another anti-masonic constable, several miles off, who selected the *anti-masonic* jury the plaintiff wished. ☞ This anti-masonic jury returned a verdict in favor of the anti-masonic plaintiff. From this judgment, as may naturally be supposed, the defendant has appealed. [*Morrisville Obs. and Recorder.*

MASONIC MIRROR.

The first number of the NEW SERIES of this paper, was published on the 4th July. It will continue to be published regularly on *Saturday* morning of each week. The size is as formerly, eight pages quarto. The terms are $3, per anum, payable in *advance.* Brethren wishing this work, can be supplied with the numbers already published, on remitting the amount of one year's subscription in advance, addressed to the "Publishers, of the Masonic Mirror, 46 Washington-street, Boston Mass."—Agents to the Amaranth are desired to accept the agency of the Mirror also, and to interest themselves in extending its circulation. The usual commission is allowed—every 7th copy.

☞ Printers to whom the Amaranth is sent in exchange, will oblige by noticing the above.

TO SUBSCRIBERS.

An apology may be due for the delay that has attended the publication of the present number of the Amaranth; if so, it must be found in the fact that, since the appearance of the June No. we have been almost wholly occupied in making arrangements for the publication of the Mirror.—Having completed these we shall, after, the issuing of the next number, endeavor to be more punctual.

☞ Agents, and subscribers generally, will bear in mind that the terms of the Amaranth require that payment should be made in *advance.* We would invite immediate attention to this.

VERMONT ANTI-MASONIC STATE CONVENTION.

CONVENED AT MONTPELIER ON THE 5th. AUGUST.

The anti-masonic party of New-York, having been detected and exposed in their hypocritical pretensions and base designs; having become the legitimate objects of scorn and ridicule, among the enlightened freemen of that state, and having been satisfactorily assured that the excitement cannot much longer resist the avenging spirit of insulted REASON, nor with any degree of success confront the powerful reaction which is already beginning to exhibit itself, have selected the people of Vermont for their next victims! They have chosen this state as their last stay—the "forlorn hope" of their sinking interests. Their emissaries have gone forth; the work of desolation has commenced, and already we hear the infuriate cry, of the still more infuriate clan. Elated by frequent success, uncontrolled by reason and ungoverned by laws, human or divine, they rush onward, regardless of consequences, and fearless of defeat. Their course is rapid, but it is the course of infamy and destruction. They will find the end, before they are sensible that they have made a beginning. The materials with which they would erect their Pandemonium in Vermont, are not of the *gullable genus*—they cannot be converted to the uses of infidelity, nor to the purposes of political villany. Nature designed them neither for the one nor the other:—education and common sense will shield them from the attacks of ignorance and fanaticism: their inflexible virtue will render them impervious to the shafts of infidelity and demoniac fury. The people of Vermont are not that multiform, heterogeneous compound which composes the population of the western part of New York. They are an honest, candid, intelligent and thinking yeomanry—the bone and muscle of the Republic—and the blasts of fanaticism will sweep by them unheeded and unfelt. The ravings of religious bigots and the rantings of designing, abandoned political jugglers, will excite in their bosoms, no other emotions than those of pity and contempt. They have pity for the mental weakness and delusion of the bigot, and contempt for the perfidy and baseness of the juggler.—*They mourn the moral depravity of both.*

That even among a people of this description—in a community so intelligent and virtuous as that of Vermont, as that of the whole New-England states - materials sufficiently pliable and degenerate may be found and converted to the worst of purposes, is a position that will admit of little or no controversy. Imperfection and mutability are stampt on all the works of nature. To presume, therefore, that vicious and unprincipled men may not be found in the most virtuous community, would be

presumptuous folly; but that a larger portion of such may be found in some communities than in others, the greatest novice in the knowledge of human nature will admit.—New-England is proverbial for her moral and intellectual character—for the integrity, virtue and patriotism of her sons. And perhaps she is more justly entitled to this character, than any other equal portion of the globe we inhabit. Her influence is felt and acknowledged in every section of the country. From the banks of the St. Lawrence to the shores of the gulph of Mexico, and back to the remotest settlements of the west, may be found the men of New-England, contributing largely to the general sum of human happiness; of moral and intellectual improvement. Of this, of the high rank assigned to us by our countrymen—by the world, in the scale of moral excellence, who amongst us is not proud? It is our boast and our pride. To preserve this character in its pristine purity—to transmit it to posterity, pure and unadultered as we received it from the hands of our fathers, is the only local interest we have, distinct from the general interests of all our countrymen. It is a legacy exclusively our own—to preserve it, is a duty solely appertaining to ourselves. Others cannot feel that solicitude for its welfare that we do; and if they do not envy and ridicule us for our pertinacity in adhering to its principles, they care nothing for its preservation. Leave the New-England states, and go where you will, you are sure to be tauntingly sneered at for your *Yankeeism*, and rallied for what your ill-judging neighbors are pleased to term your *false morality*. Have they cause for this? At present, we take upon ourselves to say they have not; and we hazard nothing in pronouncing their sneers and scoffs, illiberal and ungenerous; but how far distant the time may be when their ridicule shall be considered just and well meritted, we will not attempt to predict. This must be determined by time: by the virtue and good sense of the community. But when we hear a large and very respectable portion of our fellow citizens denounced as hypocrites, infidels and murderers; when we see the union of churches destroyed; when we see the christian communicant at war with his brother, pronouncing him a heretic, a "devil in carnate," for no other reason than that he will not join in the rage of persecution and proscription, that he will not bend the knee to infuriate fanatics; when we see the ministers of Christ deserting their charges, and following after Belial; when we hear them denounce their brethren as "devils";* and when we hear them call upon "*christians*" to take a "*stand* IN *the* ZION *of* GOD AND POLITICS;" † when we see and hear all this, we cannot but fear that the day when we may be justly reproached with having a *false morality*, is nearer at hand than we expected, and nearer

*Rev. Mr. *Wooster*. †Rev. Mr. *Rollins*—Delegates to the Vermont anti-masonic Convention.

than could be desired. It will not be contended that anti-masonry is not hastening on this crisis. Anti-masons themselves will hardly have the effrontery to declare that their party is not spreading *moral desolation* in every section of the country, where it can gain a footing and a resting place: they will hardly have the impudence to deny this, for the proof, deep, indellible and debasing as it is, stares them full in the face.—Whatever of reproach, whatever of stigma, whatever of evil, therefore, that may hereafter be attached to our *sectional character*, must be attributed to the blasting, corrupting influence of anti-masonry. Before its pestiferous winds swept over our towns and villages and hamlets, all was peace and quiet and happiness; they came, like the siroc and sand-cloud of the desert, bearing desolation in their course; and that which before stood a proud monument of *moral beauty*, is now rent assunder by dissentions, and lies scattered over the earth, irrefragable evidence of the *moral turpitude* of anti-masonry.

This effect has been more seriously felt in New-York, than in any other section of the country; but unfortunately, it has not been confined to the geographical limits of that state—it has been felt wherever the evil spirit of anti-masonry has shown itself—it has been felt in this state—in New-Hampshire, in Rhode Island, in Connecticut; and the hydra-headed monster is now raging in Vermont in all its fury. But, as we have already remarked, though its course be rapid, it is the course of infamy and destruction. Its career in the New-England states is limited: its days are numbered. The Convention held at Montpelier, has more fully developed the character, and more clearly defined the object of the men who direct and control the movements of the anti-masonic party, than would a volume of speculative remarks. This object was declared to be the assumption of all *political power*. The means by which this power is to be obtained, are the overthrow of the Masonic Institution and the ejection of all Masons from office; when the offices, thus vacated, are to be filled by political anti-masons! But the means are as impotent, as the end to be attained is base and villanous. It is now no longer a doubt that *anti-masonic*, means any thing other than a new *political party*. The fact is conceded by anti-masons themselves—it is publicly declared in their newspapers; in their conventions; and it is proclaimed in all their movements; in all their proceedings. But, unlike all other political factions that have arisen and "strutted their brief hour" on the political stage of this country; it claims the right to assume and dispose of all the civil and political rights and privileges of the people!—it is not content with a moiety; it must have the whole! And yet it is the most heterogeneous compound that ever had a being—the most ridiculous and miserable apology for a party that ever sprung from the addle-pates of fools or fanatics: the refuse, the off-cast of *all* parties.

Yet, with a degree of effrontery unparalleled, these men ask whether the Masonic society may not affect their political liberties! Is not anti-masonry daily and hourly subverting our political liberties? Do they not publicly proclaim their object to be the overthrow of the fundamental principle of equal rights?—the basis on which a republican government rests. Do they not threaten to wrest from the hands of (according to their own estimate) "three hundred thousand" freemen, all their "political liberties"? From which then are we to apprehend the greater danger? Which is most likely to "affect our political liberties"? We deny that Masonry ever interfered either in the political or religious sentiments of any party or sect; and we challenge our traducers and calumniators to the proof. From the testimony of their own party; from the "high priests" of their faction, we will prove the baseness and falsity of the charge. Hear the evidence of the Rev. *Henry Jones*,—a *seceding* mason—a man on whom the anti-masonic party lean, as on a strong arm; and they will not, of course, question the truth of his testimony. The interrogatories were put to the reverend gentleman by an "*Ecclesiastical anti-masonic Convention*," held at Danville, in December last; and the answers annexed, were then and there given:

Question 1.—Did you, while a member of the Lodge, consider that the oaths you had taken, infringed upon your *religious or political* opinions?

Answer.—I did not.

Q. 2.—Did you feel yourself bound to execute the penalties upon a member who should disclose the secrets of Masonry?

A.—I am not willing to own that I was even *at heart* a murderer. [Mark the jesuitical evasion of the man! On the question being repeated, and a definite answer required, his reply was]—*I did not.*

Q. 3.—Did you *suppose*, from any thing you *saw or heard*, that your brethren, with whom you associated, *felt that they were to take the life of one that should disclose*?

A.—I DID NOT.

Q. 4.—Did you consider yourself *bound to vote for a* BROTHER, *to any office, in preference to another of equal qualifications*?

A.—I DID NOT.

Q. 5.—*Did you consider yourself bound to screen from justice, a brother who had committed a crime which exposed him to punishment by the civil law*?

A.—I DID NOT.

Q. 6.—Did you ever hear any particular *religious tenets* or *political principles*, discussed in the Lodge?

A.—I NEVER DID.

We wish it to be borne in mind that these questions were put by

an *anti-masonic* Convention; and the answers to them given by a *Seceding Mason*; one who knew the internal regulations of the Lodge; and one who professes to be acquainted with the principles of the Institution. What then becomes of *all* the accusations brought against the Order of Freemasonry? In what does its criminality and baseness consist? However lightly the testimony of either may be regarded by the people, surely that furnished by a *seceding* mason will be received by *anti-masons*, as entitled to some consideration. The candid and liberal mind will not require further evidence to disprove the charges brought against us—it will not ask any thing more to satisfy it that the design of anti-masonry is to promote the pecuniary interests and political aggrandizement of its instigators and supporters.

The undersigned, members of the masonic institution, and principally of Aurora Lodge, or King Solomon's Royal Arch Chapter, at Montpelier, Vt. beg the privilege of calling the attention of the public to the folloiwng

APPEAL.

IT CANNOT be unknown to you, fellow citizens, that on the 5th of the present month, there assembled in this Village a body of individuals, who collectively denominated themselves an *Anti-Masonic State Convention.*

The first principles of this government necessarily imply the right, which is expressly sanctioned by its written constitution, of any body of men collecting peaceably together, to redress any grievances within the scope of their immediate authority, or unitedly present their solemn declarations of opinion against the practical adoption of any principles or the continuation of any practices, repugnant to all and each of the benefits, privileges and immunities which are inviolably secured to the people by the federal compact. It matters not what name such a convocation may be pleased to assume to itself, or even against what interest it may be ostensibly directed, so long as the real purpose is, the procurement of a justifiable remedy for a palpable and sensible wrong.

None of us are disposed to deny this position in the abstract or the concrete, for many of us have been witnesses to the ad-

vantages it has secured, the dangers it has averted, and the injuries it has summarily redressed. Whenever the contingency may arrive, that the aid of all or either of us shall be required, by our voices, our property or our persons, for the conservation of any of the rights already identified with republican liberty, or those which the progress of intellect and knowl edge may hereafter annex to the list, we have given a record of our names, which will stand as a pledge of preparation to obey the call.

Had we supposed that the leaders of the anti-masonic convention were governed by this principle, and that a society dangerous to our free institutions, obtained among us, without doubt or difficulty, one and all, we would have yielded our hearts to their cause, and our strength for its support. Had we been in doubt upon the matter, and been brought to our present belief by a series of artificial and intangible reasoning, we would have searched longer and farther for the truth, and avoided an obtrusion of our opinions upon your notice, until that which we sought had been gained, and the obscurity which might have clouded our minds was dispelled by the labors of research and the potency of knowledge. But knowing, as we do, fellow citizens, that our association owns no principle and no practice but such as are in perfect conformity with the purest republicanism—that the earliest lesson masonry taught us, was the rigid observation, in spirit and in letter, of our oath of allegiance to our God and our country—that the being a good mason necessarily and inevitably implies the being a good citizen,—that the institution inculcates principles of equality, and charity, and brotherly affection, among men,—and binds its members with deep solemnity, to the practice of those moral virtues, which strengthen the bounds of human society, and as an inevitable consequence, those of the government, without which this society could not, in its force and purity, exist,—knowing that the broad and sweeping denunciations, and unqualified allegations of murder, and treason, and corruption against it, by the body of which we speak, are totally unwarranted, and directly reprobated by its principles, so far as any of us know them, and utterly and unequivocally disproved and confuted by so much of its practical operation as our experience or observation has enabled us to witness,—we have thought it a duty which we owed you as well as a respect due to our own characters and reputations, in this public manner, to manifest our most solemn denial of the charges that have been, with so much assurance, made.

The abduction and probable death of Wm. Morgan, which justly excited the alarm and indignation of the community, is conceded, we believe on all sides, to have been the incipient steps towards the progress of the party denominated *Anti-masonic.* Why a class or party of individuals should usurp to themselves exclusively the right or privilege of entertaining sentiments of deep horror and solemn indignation at an outrage which concerned every American citizen, or constitute themselves a tribunal, with the cognizance of crimes, which are legitimately to be inquired of, and punished by the judiciary of our country, we confess ourselves unable to determine. That they should go even further, and not merely assume the crime of the judge, and the sable of the executioner, but by an *ex post facto* process, identify a large and respectable society of individuals, dispersed over the whole territory of these United States, with the abducters and probable murderers of a single man, greatly shakes our confidence in the sanity of some, and belief in the purity of intention of others. If we entirely disregard the effects thus far, which this assumption has produced, and direct the public attention to the future, there will, in the view of all judicious men, be discovered sufficient of direful and dreaded evil, to induce the repudiation of a principle, pregnant with destruction to that which it cost much rich blood to secure. As masons no less than as men and as christians,—and we have found no reason to convince us of the incompatibility of the characters,—we have disclaimed, and do here again disclaim all knowledge of, or participation in, Morgan's abduction. In all our experience, we have found no masonic principle or obligation that would justify, or palliate it; and in this opinion, we are fortified by the sentimets of every member of the fraternity, within the boundaries of our knowledge. A masonic governor was the first to offer a large reward for the detection of the perpetrators of the nefarious act; and we conscientiously believe that this demonstration of official authority has met the hearty concurrence and co-operation of every true freemason whose exertions could avail the least.* We have reason to believe that some calling

* The following preamble and resolution were adopted by the Grand Chapter of the State of New York, at their communication in 1827.

Whereas, the rights of personal liberty and security are guaranteed by the free constitution under which we, the members of this Grand Chapter, in common with the rest of our fellow citizens, have the happiness to live: And whereas we esteem the preservation of these rights

themselves members of the fraternity, were concerned in the transaction ; but that its principles gave them any warrant or coloring for the proceeding, from our best knowledge and belief, we utterly deny. In our society, as in all others, are found vicious and misguided men. When such yield themselves to their propensities, the masonic character is necessarily cast aside, and as we would not sanction the conduct, so we ought not be visited by its odium.

There is nothing in masonry, so far as we are acquainted with it, that at all answers to the charge which has been so sweepingly made. We have heard the lodge declared to be a refuge for cutthroats and villains ; and that under its sanction every sort of iniquity was perpetrated. We should exhaust your patience were we to go thro' the detail of enormities which have been heaped upon us and our order. Not infrequently have the charge and the invective proceeded from an individual styling himself a *seceding mason.* If such an one was what he pretended, and if he knew any thing of masonry, he knew also, that the accusation was directly at variance with the truth. We know it and declare it so to be. In the outset we deemed it too ridiculously absurd to gain credence with any one, but we have found that by continued and obstinate repetition, and the assumption of every possible shape and form, there have been found, those, who, in the absence of denial, were disposed to yield it their belief.—Again we declare it to be untrue : as also the allegation, that one mason is bound to aid in the political aggrandizement of another.

of vital importance to the perpetuity and full enjoyment of the blessings of our republican institutions : And whereas the community has lately witnessed a violation of the same, under the alleged pretext of the Masonic name and sanction, in the case of Wm. Morgan : And whereas the principles of our ancient and honorable fraternity contain nothing which in the slightest degree justify or authorise such proceedings ; but on the contrary, do in all their tenets and ceremonies, encourage and inculcate a just submission to the laws, the enjoyment of equal rights by every individual, and a high and elevated spirit of personal as well as national independence.

Therefore, Resolved, By this Grand Chapter, that we its members, individually and as a body, do disclaim all knowledge or approbation of the said proceedings in relation to the abduction of the said William Morgan ; and that we disapprove of the same as a violation of the majesty of the laws, and an infringement of the rights of personal liberty, secured to every citizen of our free and happy republic.

We have never known masonry, directly or indirectly, to interfere with the political concerns of the state or nation ; and during the whole course of our membership, which to some of us answers for more than thirty years,—we have known no instance, in which it was made a subject of discussion or remark in the lodge.—Among us are found men of all religious and political sects and parties which have had a being since our government began. Some of us, it will be seen have been warm advocates of the cause we espoused, while others of us will be found to have been arrayed upon the opposing side, with at least an equal zeal. During all these times, we have met in the lodge room, under the influence of masonry, as friends; and we have met there thus, because we left party partialities and prejudices without the door.

If our institution recognizes any such principles as are now attempted to be fastened upon it, why have any of these professed *seceding masons*, why has any honest and enlightened man, after receiving one or more degrees, sought to involve himself deeper in this sink of iniquity ? We know the answer to this is, that they were stimulated on from finding nothing in the lower degrees worth possessing. *Fellow citizens, if there be nothing worth the possession in a pure and upright heart, and a belief in God and the Holy Scriptures,—in faith and charity—in morality and brotherly love, in temperance, fortitude, prudence and justice,—in upright conduct before God and man,—in peace, fidelity and equality,--then we are constrained to acknowledge the lower degrees of masonry vain, barren and useless.* All these principles and virtues are there inculcated, and the man who can pronounce them worthless, is just such an one as should renounce and *denounce* masonry. If *seceding masons* have delivered you an unvarnished tale, why did they so long continue with us, thus blackened with infamy ? It was only after the idea had gone abroad that masons were to be deprived of offices of trust and emolument, that they seem to have collected their reason about them sufficiently to be convinced that their pretended shackles hung heavy on their consciences. They contend that the moral blindness in which they were enveloped by their initiatory ceremonies, was moved only on the eve of their secession. As miserable as is the subterfuge, we will answer it by the remark, that for ourselves, we have no consciousness of mental obscurity in this matter, and that if such obscurity is about us, the prospects of political preferment are not yet sufficiently apparent, to shake the scales from our eyes.

If *seceders* were convinced that masonry is what they represent it to be, why did they not remain in the lodge and devote the labors of a life in exertions to convince and reclaim their brethren, and guide them to the path of duty, instead of dealing out their railing accusations in the streets, and mounting the forum and hurling their anathemas at every head which dared yet to believe the order what it had been regarded from time immemorial, and hazard rebuke and suffering for a season, rather than assume the accommodating and obsequious bearing of the flatterer, or the time-serving blasphemy of the hypocrite.

Masonry, so far as we know, requires not of its members, the performance of any act in contravention of the statutory regulations, or the laws and usages of our country. By becoming a mason, an individual voluntarily imposes upon himself a double obligation, to be, in the literal and legitimate meaning of the term, a true and faithful citizen. This is expressly and in direct terms inculcated in the lodge, and fortified by those moral precepts without which, christianity itself could not exist. We have in no instance been required to bind ourselves to yield a suffrage for a member of the institution in preference to one who is not, or use exertions for the relief, protection or escape of such as had rendered themselves obnoxious to the retributions of the laws. Doctrines like these, in masonry, we have never found. Neither have we discovered aught, which by fair and honest interpretation, could be brought to sanction a solitary principle militating, in the remotest manner, against the purest and the strictest christian morality.

Surely, we impose upon ourselves the duty of administering to the necessities of a worthy brother, his widow and orphans. To this we hardly thought the most captious could except. But it seems there is at this day abroad a spirit, whose magical influence can transform the dearest of charity's doings into machinations of the most wicked depravity. We have been charged, on this very account, with being exclusive in our charities. Before we became masons, there existed between us and our fellow men certain well defined relations and obligations. Aside from anything else, the law of nature imperatively taught us, so far as our means extended, to satisfy the wants and remove the necessities of those who might be smote by the visitation of these afflictions. Can these obligations be in any way shaken off, or evaded? The casuist who should hazard such an assertion, would be at once silenced by the opposing power of every finer feeling

which has existence in the human breast. When we took upon ourselves the duties which masonry enjoins, we found among them that of relieving the distresses, administering to the wants, and soothing the sorrows of those, whom the misfortunes of our brethren should leave in destitution. The previous obligation still remained fresh in force —We had no power or right to divest ourselves of it. Nature clothed us with it, and it became incipiently a portion of us, and must exist inseparably from us, until nature shall itself expire. We voluntarily enlarged the sphere of our charitable ministrations, and for so doing, we believed and still believe, an act was performed, which renders us more worthy of the confidence and affections of mankind.

It has been urged against the institution that its rites are blasphemous. There are quite a number among us, fellow citizens, who have for many years belonged to the visible church, and been the professed followers of the humble Saviour of men. We have never deemed that masonry would supply the place of our christian system of religion, or be alone sufficient to ensure us an immortality of bliss. We have found it, in many instances, a great help to the inculcation of purely religious duties, and in a multitude of others, we have been enabled by its influence, to impress moral precepts upon the mind, where otherwise the admonition would have utterly failed. In all our observation we discovered nothing in which sacred things were sported or trifled with, and above all, nothing to which we should suppose the most fastidious could affix the epithet we have recited above. The pretensions of the institution have also undergone a rigid scrutiny. What some of its vain or enthusiastic members may have represented it to be, is a matter for which we are wholly irresponsible. For ourselves we have mainly regarded it—and our opinion is in no wise changed, —as a moral and benevolent institution. One, calculated in many cases, to still the cry of human misery, and convert the bitter tears of affliction into substantive testimonials of gratitude and joy. One calculated to reclaim erring man ; by impressing upon his mind moral beauties, in a manner simply eloquent and forcibly effective ; and in an eminent degree, to nurture and cherish, and to bring into active exercise those generous and sympathetic feelings of our nature, which freely and fully interchanged, soften the asperities of the human heart, and elevate man a degree nearer to the state of superior intelligences.

It cannot be expected that in this brief exposition of our princi-

ples, we should advert to every charge which the railers against our order have been pleased to make. We bear willingly our united testimony to the purity of its principles, and having thus destroyed the basis upon which the monstrous superstructure they have reared must rest, we feel a ready conviction that you will concur with us in opinion, that the superstructure itself must crumble to the earth.

We have but a few words to add, fellow citizens, and we have done. We have made it a point during our lives to be good members of the republic as well as good masons. We have given and still continue to give of our substance, for the support of our invaluable government, and the effectual execution of its laws. We have yielded, as men, something to sustain kindred societies established for the amelioration of the condition of degraded portions of the human race. We have been taught that all mankind were brethren, and that all, at least in this government, were entitled to an equal and impartial distribution of privileges. If of the latter we are deprived, the honorable badge of the citizen will become polluted by the groveling weeds of the slave. To degrade us to this point, do not the principles of action of the anti-masonic party, directly tend?

When a laudable feeling pervaded the minds of a large and respectable body of individuals in the state of New York, at the outrage there perpetrated upon the rights of personal inviolability, we feared nothing, because we knew their every effort was tempered with judgment, and prudence, and discretion. Now that the face of things have changed; and a spirit of unqualified proscription is pouring its desolating fruits upon us, the same equanimity of feeling and consciousness of security, cannot, in the nature of things, prevail. We have been told, and that too, openly and without circumlocution, that of each and all of us, the church of God must be purged! That we must no more enter the sanctuary and participate in the ceremonial commemoration of the most signal act,—which would suffer debasement by being simply denominated *magnanimity*,—that hath ever been witnessed since the world began. We have been told that character and conduct of such spotless purity that the malignant slanderer hath never dared to breathe upon it, is to weigh but as a feather, contrasted with continued adhesion to the institution. That in despite of all this, and every other virtue which humanity hath ever known, the halls of legislation, the chair of the executive, and the bench of

the judiciary are to undergo a rigid inquisition, and the test of competency rest entirely in the single, simple fact, whether the incumbent is or is not—a mason ! You may be startled at the annunciation of doctrines like these. Not more so than were we, when they were first promulged. That they are those of the leaders of the party styled anti-masonic, for confirmation we appeal to any and every one who witnessed the proceedings of the late convention. And for what is this war of extermination waged against us? Plainly and shortly, because we will not stand up in the face of Heaven and earth and swear *that* to be of vicious tendency, which we conscientiously believe in perfect harmony with the strictest morality and virtue.

It would seem, fellow citizens, that the times are radically changed. When doctrines like the above are unblushingly given to the world, and with the sanction of those who are professedly 'legates of the skies,' it can augur nothing less than a revolution in human polity, coextensive with the existence of republican liberty. It is not simply masons or masonry which it will affect ; but each and every one, be he friend or foe to it or them, who will not directly lend his exertions in aid of this impious crusade, will be marked as a subject of interdiction, and his property as the rightful spoil of an unholy civil conquest.

We have witnessed, and you will believe us when we say with no ordinary pain, ministers of the Gospel, forgetful of the retiring humility of their Master, harranguing the people with an indiscreet and reprehensible zeal, and calling to their assistance every artifice which their associations could suggest, for the purpose of creating an unnatural and unwarrantable excitement in the public mind. We have seen men herd with men, whose only claim upon their affections or to their confidence, was resolved into the single questionable recommendation, of a peculiar solicitude for the success of projected political schemes. We have found those of a sister state intruding upon the *political* concerns of this, and using unmeasured pains to excite the storm and direct it to subserve their purposes. We have seen in this sister state political bankrupts of every hue and faction, become regenerated by the utterance of the magical polysyllable *anti-masonry*, and assimilate with apparent coherency, for the guidance of its bark in the tempest, to the goal of office. We have seen a portion of the public press teem with misrepresentations, repeated and reiterated to force conviction, and these dispersed like fire-brands over the

country, to inflame the public feeling. We have seen the most irrelevant circumstances dragged in, invested with a new and different dress, and then charged to the account of masonry. We have seen the institution pourtrayed by its enemies, not as it is, but as they wished it might be, to answer their ends, and then a series of inferences drawn, with a quantum of low abuse and invective superadded, perfectly in character with the spirit manifested in the previous assumption of the counterfeit premises. For all and more than this, we have but to refer you to the columns of journals, which are officiously intruded upon your observation.

Fellow citizens, we have done. Some of you have long known and long lived with us on terms of free and familiar intercourse.—To such of you we put the question, whether you believe us guilty of the foul enormities which are disposed in such formidable array against us ? We here renew the declaration, that in masonry we have never been taught, have never observed or received, any thing, either in principle or in practice, contrary to our moral, or civil, or religious duty—our obligations to man, to our country, or our God. You cannot fail to be well assured, that it is not against masonry merely that the weapons of the leaders of anti-masonry are hurled ; or the simple abolition of that institution the object nearest their hearts. Although there are found in the anti-masonic ranks many honest and conscientious men, yet you well know, that those who have conspicuously embarked in the enterprize, have risked their all upon the issue of the voyage. Therefore is there every inducement presented for them to marshal their best energies to attain the end without regarding the means,—to secure power, if in so doing, they trample the liberties of the people beneath their feet. In our intercourse with you, have you discovered that gross impropriety of conduct which will warrant the unqualified sentence of outlawry ? Anything deserving disfranchisement,—the division of our families, the destruction of our social intercourse, the derangement of our business, and the annihilation of all hopes of future comfort or usefulness ? If not, bear testimony to the unbroken and unimpaired confidence which we still possess. You have our pledge for the truth of this relation. It has been reluctantly drawn from us, but the call was so clear and so explicit, that a descent respect for your opinions impelled us to the exposition, however unwilling we might have been to present ourselves for the public attention. We believe there can be no doubt upon the question of masonry or political

anti-masonry, and if you will bring your unbiassed judgments to the task of scrutinizing this matter, you will assuredly arise from the investigation, convinced that we have spoken to you the words of truth and soberness.

Jeduthun Loomis	Horatio N. Baylies	Nathan Jewett
Joseph Howes	Adolphus Thurston	Silas W. Cobb
Sylvanus Baldwin	Simeon S. Post	George Townsend
George Worthington	Luman Rublee	Andrew Wheatley
Salvin Collins	H. H. Reed	Nathaniel Bancroft
Charles Bulkeley	Asa Gaylord	Amherst Simons
Stephen Foster	Rawsel R. Keith	Zebina Moulton
Parley Davis	Araunah Waterman	Samuel Simpson
Benj. I. Wheeler	Ebenezer Lewis	John Thwing
John E. Palmer	Samuel Goss	Lemuel Farwell
Isaac Putnam	Cyrus Johnson	Newel Kinsman
Thomas Reed	John Spalding	Maynard French
Chester Nye	Th : Reed, jr.	Daniel Spring
Benj. Chatterton	James Spalding	Smith Sherman
Elijah Holden	Silas C. French	Robert Paddock
Jera Wheelock	Daniel Baldwin	Warren Ellis
Oramel H. Smith	Ophir Leonard	Jesse Patterson
Lucius Houghton	Harry Richardson	Denison Smith
Silas Williams, jr.	Norman Rublee	Walter Claffy
John Goldsbary	George W. Hill	Chapin Keith
Caleb Bliss	Welcome Wheelock	James Hale
Pliny Curtis	Silas Hall	William Ripley
Nathaniel Carpenter	John Parker	Aaron Rood
John Poor	Nathaniel Davis	E. B. Brown
Ira Owen	Marmeduke Wait	Shubael Wheeler
Alfred Wainwright	Alden Palmer	Nelson A. Chase
Rember Kent, jr.	Nathaniel Davis, jr.	Alonzo Pearce
Phineas Dodge	James Bennett	George W. Bliss
Jerath'l B. Wheeler	John Winslow	Joshua Pitkin
Timothy Hubbard	Israel Dewey	
Amos Rice	Abel Knapp	15*th July*, 1829.

From the State Palladium.

Masonic Song.

Hail sublime and mystic tie,
Glorious orb of masonry,
Like the orient beams of morn
The bright empurpled East adorn,
To add effulgence to the day,
And drive the mist of night away.

Glorious source of light divine,
Friendship, peace, and virtue's shrine,
Song of gratitude we raise,
And dedicate to thee our praise.

Brothers, join the festive throng,
Social myrth inspires our song;
While in harmony we meet,
Masons all as brother's greet.
See the clouds of darkness fly,
Before the sun of Masonry;
Form'd by Heaven's almighty hand,
Its base as firm as earth shall stand—
Diffusing light from east to west,
And nations with its beams be blest.

Arching ages round shall roll—
Time the fate of man control,
Still resplendent light shall stand,
Its summit rear'd by virtue's hand.

Brothers join the festive throng,
Social mirth inspires our song,
While in harmony we meet,
Masons all as brother's greet,
Brother's hail the heavenly guest,
Sanctioned by the high behest;
Let truth and friendship be our guide
Beneath whose *compass* we confide—
Our actions *squared* by virtue's laws,
To magnify our first great cause.

Thus when life's meridian's past,
The tie of friendship still shall last—
Its sacred unity endure,
'Till endless ages be no more.

Bothers join the festive throng,
Social mirth inspires our song,
While in harmony we meet,
Masons all as brothers greet.

TO THE REV. JOSHUA BRADLEY, OF LOUISVILLE, KY.

SIR,—

YOUR Renunciation of Freemasonry which has of late appeared in some of the Anti-Masonic papers of this quarter, is deserving of some small notice. Not on account of any surprise it may have created in the mind of any of the brotherhood—because those who have been best acquainted with you, view the course you have taken as according perfectly with your character.

But that the public may have an opportunity of judging of you correctly, I have thought proper to notice a few things in your renunciation, and to compare them with some of your Masonic writings. You say "I never had a thought that Masonry was religion." I would ask you to turn your attention to a book written by you, entitled "Some of the Beauties of Freemasonry"—page 12, where you acknowledge our principles to be drawn from Revelation. Page 17, "Here, without molesting the peaceful abodes of any, we cordially unite our talents—raise a fund for the indigent worthy brother, the widow and the orphan, and bow our knees before the Father of lights; beseeching him to make us his sons—to keep us from the contaminating principles of selfishness and to enable us to spread our arms as extensively as possible, to deliver our brethren from calamity, their connexions from penury, and the whole world from *darkness* and *condemnation.*" Now, sir, will you say that that system which has its origin in divine revelation has no religion in it—and will you say that an institution has no religion in it, whose members are taught by its glorious precepts to bow the knee before the Father of lights, humbly imploring his mercy that he would permit them to become his sons—that he would enable them to be instrumental in alleviating suffering humanity, and that the whole world might be delivered from darkness and condemnation. Page 48—49, "The united effects of christianity and genuine Masonry are productive of the best society." Hence masonry becomes the handmaid of christianity, from which it draws its principles, and Mr. Bradley denies there being any religion in Masonry. "It teaches those great and awful truths on which futurity is founded, and points to means by which we may obtain the rewards of virtue." "And whatsoever

we promise, to *religiously* perform." Has Mr. Bradley been sincere in saying that he never thought there was any religion in Masonry? Let the world give the answer. Page 156. "Let it not be supposed that you have here labored in vain, and spent your strength for nought, for your work is with your Lord, and your recompense with your God." "Finally, brethren, be ye all of one mind, live in peace, and may the God of love delight to dwell with and bless you."

Here Mr. Bradley says that the Mason's work is with the Lord; and that his recompense is with his God; and that the God of peace and love will delight to dwell with and bless him—and then says, "*I never thought there was any religion in Masonry.*"

Again. "Thou hast promised that when two or three are gathered together in thy name, thou wilt be in the midst of them and bless them."

"In thy name we assemble; most humbly be seeching thee to bless all our undertakings, that we may know and serve thee aright; and that all our actions may tend to the glory, and to our advancement in knowledge and virtue."

I think Mr. Bradley had better return to Newport, R. I. where he first settled in the ministry, and there inform them that the doctrine which he had promulgated among them and elsewhere in his preaching, was false; and though the gospel says that, "where two or three are met together in my name," &c. that the actual meeting of men agreeably to the words of our Saviour would be no evidence of any religion in the church. I will here transcribe parts of a number of paragraphs which Mr. B. has introduced into his book, which may be found from page 164 to 172—"May we be active under the divine light, and dwell in thy truth—enable us to be faithful to thee. Take us under the shadow of thy protection, and to thy service and glory may we consecrate our hearts. May we always have faith in thee, and hope in salvation." "Formed as thy temple, and enriched with thy wisdom, we look up to thee to inspire us with understanding, with science, with virtue, with all that can dignify, refine, and exalt our nature and render the temple at least not wholly unworthy of its sacred inhabitant." "May brotherly love and charity always abound among us, and when we have finished our work here below, let our transition be from this earthly tabernacle to the heavenly temple above; there among thy jewels may we appear in thy glo-

ry, ferever and ever—May thy kingdom come—may thy will be done," &c. "Especially would we at this time render thee our thanksgiving and praise for the institution." "Give us grace diligently to search thy word in the book of nature wherein the duties of our high vocation are inculcated with *divine* authority." "Let all our actions prove to an admiring world that our lives are sincerely dedicated to thee our God, and to the relief of our fellow creatures; and finally when we yield up our breath to thee, may we be admitted into the sublime and eternal Lodge, where happiness reigns without alloy, and where around the throne of the great Jehovah we shall sing hallelujahs to his name."

From the foregoing can any rational being believe for one moment, Mr. B. when he says, "I never had a thought that masonry was religion,' when every temper and disposition that it is necessary for the soul to possess, is expressed in those sublime ejaculations of the Author of our existence, with Mr. B.'s acknowledgment of its divine origin? I have not pretended to quote the half of those passages in Mr. B.'s book that go to show conclusively that Mr. B. did once think masonry divine. In two verses in his poetry at the close of his book, he expressly calls masonry a divine art, not less than three times. But Mr. B. may say that the composition is not his own. Granted—but he has introduced this poetry into his book as authentic; besides, to one unacquainted, the lines would appear to be his own production, for he has forgotten to let his readers know, that they were borrowed. But happily for the sake of the case, we are furnished with a substantial proof that Mr. B. did once view the institution of Masonry *divine*. In a small catch-penny work of Mr. B.'s addressed to masons, (by which he obtained from the lodges and chapters in this state, hundreds of dollars) he says—"Here my imagination glows, and I seize and clothe myself in the vestments of one of our *poets*, and close my address with his dictions."

"Hail Masonry divine!
Glory of ages shine,
Long mayest thou reign—
Where thy Lodges stand
May they have great command,
Always grow the land,
Thou art divine."

And the last line of the next verse is "*Thou art divine.*" Hence it seems that there was a time when Mr. B. thought at least that the institution was divine; and of course there must be religion in it; but now he says he never believed it. How are these inconsistences to be reconciled? Not upon any fair ground of reasoning. Mr. B. further says, "Some terms in the obligations I never liked." I would request him to look at the 14th page of that book out of which so much has been quoted, where, speaking of the introduction of a candidate, "He may be informed by those whom he can believe, that the obligation which he is to take is perfectly moral and compatible with the principles of christianity, civil society and good government." I think it would be well for Mr. Bradley to point out such part of his obligations that he does not like, which he says is perfectly moral and compatible with the principles of christianity, civil society and good government; for it may be there is some thing in morality, christianity, civil society and good government that is corrupt, which the wisdom of the honest Elder has discovered; and if so, the world ought to know it. But in the 169th page we find the Rev. gentleman giving fervent thanks to his Heavenly Father for the institution, and that HE would keep the members thereof steadfast in their obligations, &c. Hear his words: "We thank thee that the few here assembled before thee have been favoured with new inducements, and laid under new and *stronger* obligations to *virtue* and *holiness.* May these obligations, O blessed Father, have their full effect upon us."

Will not Mr. B. shudder when he reflects on the moral depravity of human nature—THAT the adversary of men and goodness should prompt him to say that he did not like obligations that would lead him to virtue and holiness. Perhaps it is time for him to follow the example of his prototype; let him cry out, "I have sinned," and cast down the purchase money, &c. That declaration, "But masonry is a human, cunningly formed system of deception," does not so very well accord with the writings and public speeches of Mr. B. and I think that in this place at least, we may well apply the old adage, that "A —— ought to have the best memory.

But if we were to judge of masonry from the conduct of some of its members we might join with Mr. B. in many of his remarks. He has given us a long catalogue of questions to answer which is intended to implicate many of the fraternity; but he has neglected to ask some other questions of equal importance—namely:—

Who was it that wrote the book entitled "Some of the beauties of Freemasonry," which was intended as a rival to Webb's Monitor, a standard work throughout the union, the principal or the whole of which was copied into said book? *Ans.* J. Bradley.—Who was it that rejected this book on account of unprincipled conduct of its author in attempting to rival his brother in the merit due him for his labour; and also for copying one whole chapter of S. Town's "Speculative Freemasonry?" *Ans.* The Grand Chapter of N. York. For this book its author received nearly $2,000. It was emblazoned with all the embellishments and true features of christianity, brotherly love, relief and truth; and for the express purpose, (if we are to believe his own words,) to make it sell well—for he says in one word that there is no religion in it. Who was it that wrote a catch-penny address to masons; the cost of which was not more than 6 cents, and sold them for 25 cents—a mere castle built in the air, and after obtaining the real object, which was cash (the amount of which was several hundred of dollars) received almost from every lodge and chapter in the state, then abandoned his visionary project and decamped to parts then unknown? *Ans.* J. Bradley.

The foregoing is a true picture of the depravity of human nature. We learn from Mr. B. that for about 13 years, while ministering at the altar in holy things, that he was an active and zealous mason; endeavouring by writing and his public eulogies to make the people believe that the institution was holy. Not until a very recent date has he discovered the impropriety of secret societies; and that obligations taken in such societies are not binding, notwithstanding such obligations are (if we are to believe Mr. B.) "perfectly moral and compatible with the principles of christianity, civil society and good government." Can an honest community render one excuse for Mr. Bradley, for saying that he never thought there was any religion in masonry, after fairly canvassing all of his writings upon the institution? No—They must say that he played the hypocrite in high style for about 13 or 14 years; or that he has told that which was not true in his renunciation.

Craftsman.

MYRON HOLLEY.

THIS gentleman first got astride the anti-masonic-political-hobby-horse, at the Convention held in Albany about the first of April last; and he seems to be very much pleased with his seat. We hope he may long continue to enjoy it. But as notoriety is his ambition; the goal for which he is now *racing*, we subjoin a brief sketch of his political character, and hope that it may be of service to him.

Mr. *Holley* was one of the canal commissioners of New-York. The Albany Argus says—"It appears by the journals of the legislature, that in 1824, he was a defaulter to the amount of $30,291 21. A part of this defalcation he pretended he could not account for, unless his vouchers had been lost; but for about $12,000 of the deficit, it appeared that he had used the public money entrusted to him as canal commissioner, in making private speculations by purchasing lands at important points on the canal. This property he proposed to relinquish to the state, in order to get his friends, Granger and others, released from their liability as bail: and after effecting this object, he besieged the legislature, and by schemes as adroit as those which enabled him from year to year to cover a heavy defalcation and apparently square his accounts with the state, and by winning and puling and *crying*, and other devices disreputable in themselves and unworthy of his manhood, procured the passage of a law giving him back all the property previously surrendered; and *he is now among the wealthy men of the western part of the state*!

Having forfeited the confidence of the community as a public officer, he now degrades himself in his own opinion and in the minds of all honorable men, by mounting behind *Israel J. Richardson*, and endeavoring to turn the Anti-Masonic excitement into a political hobby. Yes, he consents to enter the political field as a follower in the path marked out by that same Israel J. Richardson, who in 1824, charged him with making extra allowances to favorite contractors, and sharing in such allowances: and Holley, in his turn, charged Richardson with an attempt to extort mon-

ey from him as treasurer of the canal board, by fraudulent practices or by the promise that in the event of compliance, he would withdraw his proceedings against him as a defaulter. These men, who have charged each other with high delinquencies, and with gross moral turpitude, (and courtesy demands our credence of what they say of each other,) are now co-operating in the same cause, and each holds a conspicuous rank in the new levies of political Anti-Masonry. It is indeed a marvellous conjunction!

In 1820, when, as it since appears, Mr. H. was a defaulter to a large amount, he traversed the western country, and denounced the patriot Tompkins *as a defaulter*, and persecuted and pursued him with a bitterness keen as death and relentless as the grave. In all the political tricks of that prolific period, Mr. H. held a conspicuous rank. He prosecuted, for a time at least, a predatory and successful war against the Democratic party and the state treasury. If, as was proclaimed, the *canal was in danger*, from the success of his political opponents—the treasury was not less in danger, from his new mode of balancing accounts. Having lost his vouchers, and outlived his reputation, he retains nothing but his ill-gotten wealth and his hatred to the Republican party; because it tore away the evil by which he had for years covered a "multitude of sins." Is there a Republican—is there an honest man in the state, who does not believe that Myron Holley has political objects in joining the Anti-Masonic party? Those who know him, will not suspend opinions on this point, for *want of vouchers.*

And this is the man who comes forward the *advocate* of the *people's rights*, and talks feelingly of "*masonic outrages*"—"*sordid politicians*"—"*shameful inconsistency!*"—and rails at his political friends because they are more consistent in their principles, and possess a greater share of integrity and political honesty than himself!—and what is still more ridiculous, "wonders that any, who read their bibles, and regard *them* as the great storehouse of their religious opinions and rules of life, should not be *open, active*, and *decided* anti-masons"!! We are not a little surprised that even so disreputable a party as the anti-masonic, should consent to acknowledge *Myron Holley* as one of its leaders. But like drowning men, they catch at straws. *Mirror.*

From the N. Y. Courier and Enquirer.

ROSALIE.

The lamp burns dim before thee;
And a strange drop like dew is on thy brow—
And thy pale lip is paler—paler now—
What fearful spell comes o'er thee,
Rosalie!

Wake, dreamer, yet awhile,
With that bright tear which shone when first we met;
Beneath its silken lash it lingered yet;
Wake with thy sunny smile,
Rosalie!

For this oh! wert thou won,
From thy wan cheek to draw the veil aside,
And kneel beside thee—call thee mine—my bride,
And have thee *slumber on*,
Rosalie.

Oh *not* for this we wed,
Think'st thou the voice that gave thee to my breast
Could whisper 'bride and bridegroom,' had it blessed
The mourner and the dead,
Rosalie!
And could thy spirit fly
Its breathing—shrine of fairest fashioned clay
And leave it cold—an altar for decay:
Gaze on me, thou to die!
Rosalie!

For thee the charnal air,
Thou Parian image of a sculptor's dream,
To hide that lingering smile of sunset beam,
With thy loose scatter'd hair,
Rosalie!
Thine is a fearful slumber,
Thy voice a lute-string broken, while the strain
Was wandering o'er it sweetest—need again,
To breathe its wonted number,
Rosalie!

West Point. HARP OF THE ISLE

DEFENCE OF MASONRY.

NUMBER V.

The opinion which the world seem to entertain, and which the spurious theories of the Impostors inculcate ; that we have distinctions and *titles* inconsistent with the democratic principles of our government, is entirely without truth for its foundation. As to *titles*—what are they ? They are but nicknames when disunited from profit and power ; and are used by Masons, in their social discipline and government, as they are by all other rational beings on earth. Let us examine a little minutely into this charge ; for if true it might justly subject us to suspicion, under our pure democratic institutions.

In our ordinary, or subordinate *Lodges*, we have *Masters, Wardens*, and *Deacons*, (besides inferior officers :) These officers—of all the Lodges within a certain district of territory, (in this country, usually, a State)—compose a Grand Lodge, which is a representative government, supervisory over all the subordinate Lodges. *It* is also governed by a Master, Wardens, Deacons, &c. who, because they belong to this Supreme, (for it acknowledges no superior power,) or Grand Lodge, have the appellative of *Grand*, prefixed to their official names, as *Grand Master*, *Grand Wardens*, &c.—The subordinate *Chapters*, also, of Royal Arch Masons, (which name is derived from the ceremony performed at the completion of the Second Temple,) in which the 4, 5, 6 and 7th degrees are conferred, has a *High Priest*, *King*, *Scribe*, &c.—These three first officers—of all the subordinate Chapters, within a state, or certain district of territory—compose a *Grand Chapter*, which has a superintendance over all the subordinate Chapters ; and hence, as in the Grand Lodge, the officers take the distinction of *Grand*, as *Grand High Priest, &c.* The three first Grand Officers, of all the Grand Chapters in the United States, compose a *General Grand R. A. Chapter*, which superintends all the Grand Chapters.

It will be observed, that in the subordinate Lodges the names given to the officers, are as simple as could well be conceived, and they *correspond with the duties originally assigned them :* and the term, *Grand*, in the Supreme Lodge, is used only by way of designating *that body* and its officers from *inferior ones.* In the subordinate *Chapters*, the distinctive appellations of the officers are

referred, for definition and cause of adoption, to the origin of the Society. The *High-Priest* among the *Jews* was the head of their three orders of Priest-hood; and superintended the ceremonies, rites and mysteries *of the Temple*; and instructed the King, or civil head of their political state, in his duty: Hence the *King*, was always second to him, *in the Temple;* and the *Scribe*, whose office it was to transcribe and record all matters worthy of preservation, and to interpret and expound the HOLY SCRIPTURES, took precedence next the King. These *official names*, as well as those applied to the officers in the Lodges, it will be seen, correspond with the *duties and relations* in which those officers were placed *in the Temple at the institution of these degrees*, or at the occurrence of the events upon which they were founded. When we address any of the officers of whom I have particularly spoken, as well as the officers of the orders of Knighthood, we make use of some epithet of courtesy or respect, as we always do to our fellow citizens, who fill the public offices of state; and these we receive from antiquity.—We say, Worshipful, and Most Worshipful, Right Worshipful, in Lodges: Excellent and Most Excellent in our Chapters: and Eminent and Most Eminent in our *Encampments* of Knights. In speaking to our associates as such, we use the endearing title of *Brother*, to a Mason less advanced than a Royal Arch Mason, and to him, *Companion;* and to a Knight, *Sir*, as *Sir Edward.* The people of the world at large, even in this free and enlightened Republic, have their titles of address and distinction, in all their social and political intercourse;—Such as *His Worship—His Honor—His Excellency:—Your Worship—Your Honor—Your Excellency: Honourable—Right Honorable—Most Honorable: Reverend—Right Reverend—Most Reverend; &c.* &c.

Titles, in themselves, are harmless; and being so—although it would be fantastical now to adopt them in a new institution—it is an idle speculation of random innovators, to talk of the improvement of the Order of Masonry by lopping them off: It would be like changing the technical language of ancient architecture; so that the inmates of an antique structure, would be unable to recognise the *description* of their own castle. We use them in our Fraternity to designate offices which the wearers fill; and to them even, they are empty baubles so soon as their term of duty expires: they are afterwards distinguished by the appropriate term of *Past*—as *Past High Priest;* the same as we say of one who has been

President—as *Ex-President* of the United States. Our *titles*, or rather *official names*, are the same which were employed by ancient brethren, in the early periods of our Institution; and cannot now be laid aside in one country, unless they were attended with a corresponding reformation in other countries, which it would be needless to attempt: for the wise and astute observer will see, even in our *uniformity and immobility* of organization, of ceremonies and of work, *one grand mystery*, which the vulgar can never comprehend; and which denies to the CRAFT in any country, any change to meet and accord with the mutations, changes and improvements in the ordinary concerns of human life. This remark is equally applicable to our *costume*—our jewels and our dresses—which are a part of the universal insignia of the Order; and are among the visible *guards*, *checks* and *tokens* by which our sanctuaries are protected and preserved from profanation. These exemplifications may appear to some of light account, and entirely unncessary: but when we are assailed, by the most bitter and persecuting spirit; that envies us even the possession of a WHITE APRON, and hates us because we use BROTHER, instead of *Mister*, or *you* or *thou*; we hope we may be excused, for the exercise of our humble endeavors to save ourselves from obloquy and reproach among the intelligent and virtuous part of the community, even though we should obtrude occasionally upon their patience.

Excepting this *unchangeable* character of our mysteries, our habiliments and our mode and manner of operations, there cannot be a more republican institution on earth, than Freemasonry. It was this grand feature, even in its early existence, that rendered it offensive to tyrants. It does not at this day, and never did, maintain any kind of distinction, other than that alone which is necesary to preserve subordination and order. All important officers are elective and for short periods, and only while wearing the insignia of his station and in its actual exercise, is even a Most Worshipful Grand Master, or Most Excellent High Priest, one mite above the *common level*; carrying with him, when he returns among the Craft, no right, privilege, immunity or exemption, which the youngest, the poorest, the most ignorant, or the most useless member, does not alike enjoy. "That *intimate union* which does so much honor to humanity in general, in the particular intercourse which prevails among Free Masons, diffuses pleasure that no other institution can boast. For the name which they mutually use one to-

wards another, is not a vain compliment, or an idle parade. No, they enjoy *in common all the felicities of a true Brotherhood.* Here merit and ability secure to their possessors, an honourable regard; and a respectful distinction, which every one receives with an unaffected complacency and a perfect humility; constantly exerting himself for the general good, without vanity: and without fear. For they who are not adorned with the same advantages, are neither mortified nor jealous. No one contends for superiority; here emulation is only with a view to please; the man of shining abilities, and those unblessed with such ornaments, are here equally admitted; all may here perform their parts; and what may seem surprising among such a variety of characters, *haughtiness or severity never appear. The greatest admit of a social familiarity; the inferior is instructed, constantly maintaining by those means* a BENEFICENT EQUALITY." (CALCOTT.) I challenge the world for so pure a republicanism. Merit—skill, experience, virtue, industry, brotherly love, charity, humility, purity of life and conversation; *these* and *these only,* are the means of distinction among Masons; and whatever of favour or honor the worthy and the just enjoy, is the voluntary tribute which the heart ever awards to the virtuous and meritorious.

EXTRACT

FROM MR. CAPEN'S ADDRESS.

To follow the progress of this excitement in detail, through the last two or three years, would be a task requiring scarcely a less period of time. At first it was regarded generally, with how much justice is best known to those who gathered its early fruits, as a mere device, for operating upon the credulity of those dupes, who chose to purchase, at the most extravagant and unheard of rates, pamphlets and other petty publications, not actually worth a groat. A host of desperate and unprincipled adventurers had conspired, it was fully believed, to retrieve their pecuniary embarrassments by the most iniquitous means. Curiosity, which is never in too deep a slumber, was awakened into the fiercest activity. The alarm, sounded in the western region of New-York, was borne on the cold vapors of the lakes to the cities on the sea side, from the river to the ends of the earth; and was feebly echoed by a few discontented spirits, in various quarters.

The excitement was resolved on. Morgan's abduction and supposed murder furnished admirable groundwork upon which the grand battering rams against the fabric of masonry were to be planted. Presses were put in requisition, which discharged their vollies of newspapers, handbills, and circulars, with wonderful rapidity and adroitness, and the coffers which whilom were exceedingly hungry, began to be filled with marvellous replenishment. Town, county, and state conventions were got up in rapid succession, and disappointed office seekers, and starving politicians rode upon the whirlwind, directing the baleful contagion. Time-serving parasites, and canting hypocrites, hitherto sunk in hopeless obscurity, crawling forth from their concealment, flocked to the standard of anarchy and joined in the general uproar, which has since been echoed from the dungeon walls of the holy inquisition in Portugal and Spain, proclaiming "Death to Freemasonry."

The family fireside was invaded, wives were incited to protest against their husbands, children to disobey their fathers, and maids to discard the objects of their love. Respect for character was prostrated, social intercourse suspended or destroyed, and disruptions occasioned, that time itself may never heal. The halls of legislation were beset; petitions and memorials, containing the foulest misrepresentations, expressed in menacing and inflammatory language, were poured in upon the astonished lawgivers, incessantly. The temples of justice were marked out for attack, and in several instances, one even having occurred lately in our vicinity, the jury boxes have been subjected to the fiery ordeal of anti-masonry, and the name of every man discarded therefrom, who chanced to be tinctured with the original sin of freemasonry, being denounced as no longer entitled to the common rights and privileges which the constitution of our country guarantees to all men, living under its protection.

Not content, however, with disturbing and dividing the family circle—not satisfied with imbuing the business of legislation with the distracting poison of misrule—not even disposed to stay their sweeping career, after having confounded the objects of justice, and perverted the regular proceedings of judicial tribunals, the altar itself is finally assailed! Pastors, whose flocks had followed them for years with confidence and affection, are threatened expulsion unless they renounce the principles of, and all connexion with masonry! Some, even, with the sword of these miscre-

ants hanging over their heads, have been driven to comply ! they have looked with tearful eyes upon their helpless progeny, and, rather than see them starve, consented to the infamous alternative ! Ay, I repeat it, an *infamous alternative !* Thanks to the eternal God ! whose cause these sacred teachers *pretend* to espouse, their number is but small.

More fully impressed with their duty to God and man, more fixed in principle, and more just to themselves, there are those with whom these menaces avail nothing. They resist the torrent, and spurn the presumptuous foam, which dashes with unavailing fury against the rock that towers above it. Though at the expense of home, the means of subsistence, and the comforts of life; the tears of a bosom companion, the suffering cries of infants; their determination, faithfully to serve their Lord and master, is unbending, unmoved.

Influenced by the example of their pastors, and by the bitterest recantations from abroad, others have, from an imaginary impulse of principle, violated their vows, and turned traitors to the institution they once joined, loved, and aided to sustain. Still smarting under the reproving lash of expulsion, another class, old in sin, and strangers to morality and religion, totally disregarding the laws of conscience and of heaven, rushed forward with the ghastly smiles of malicious intent, at the prospect of destruction and revenge. Though denounced as unworthy of any participation in a more righteous cause, they are hailed and received into the ranks of anarchy, with a convulsive laugh of joyful madness. Being steeled against the stings of conscience, and defying the power of heaven to stay their course, they lead the unrighteous band to action.

With such leaders, what diabolical expedient will they not resort to ! With such leaders, under the frown of heaven, what can they effect !

The following remarks on the subject of anti-masonry in Pennsylvania, are extracted from the proceedings of the Democratic county meeting, held at Reading.

" The conduct of the men associated under this title [*Anti-Masonry,*] is so evidently unjust and persecuting—their object is so plainly *office*, no matter at what cost—even if the first principles of the constitution are infringed, all the decencies and charities

of life laid in ruins, the names of Washington, Franklin, Fayette, Jackson, Clinton, and nearly all, the distinguished fathers of the revolution, branded with infamy—the democratic party destroyed—*office*, even if the Republic be annihilated, is so evidently their object, that we cannot but hope that no friend of harmony and peace—of the liberal principles of our constitution—of the welfare of the great Republican family of the state, will be found in the company of such heartless and unprincipled demagogues, or supporting a candidate who, by giving his name to be used under false pretences, and for unhallowed purposes, gives sufficient proof that he is either weak or dishonest; no Democrat—no friend of equal rights—no friend of the people—a proper tool for designing men, and unworthy of the support of any party. Fanatics labor under a suspension of reason. Thus it is with the deluded of this faction. Already there are symptoms of amendment. In a short time their reason will return, and they will laugh at their folly, or curse the heartless ambition of unprincipled men, who placed them on a situation where their fellow-citizens were compelled to look upon them as being either fools or knaves—deceivers or deceived."

The following beautiful pragraph is copied from a late number of an Anti-Masonick paper, with the name of which we shall not disgrace our columns.

KIDNAPPERS AND OYSTERS. A keg of Oysters arrived here last week from Albany, directed to Eli Bruce and Jno. Whitney, who are now undergoing the penalty of the law, in the Canandaigua jail, for a participation in the abduction of Morgan. This is the way Masonry rewards her devoted children! Bruce and Whitney obeyed her mandate; and since the laws of their country have doomed them to imprisonment for the act, she "cheers up their drooping spirits by feeding them with Oysters and the like! HAVE THEY A HUMAN SKULL TO EAT THEM OUT OF?"

We give place to the above, to show the public by what means this unnatural persecution against masons is nurtured and kept alive. These men have, from the moment of their accusation by the Morgan Committee, to the time of their trial, been pursued by every Anti-Masonic imp in the country, with all their accustomed billingsgate slang; and murderer, villain and every other epithet

calculated to arouse the prejudices of the people against them, and forestall public opinion, were circulated with a zeal worthy a better cause, and with all these disadvantages to the just and equal administration of the laws, were brought to *trial*, convicted, and sentenced; with how much justice we leave for the public to judge. But these *hounds* who appear determined the people *shall* know they can *bite*, seem not yet to be satisfied, and would, it seems from the above paragraph, wholly deprive them of food were it in their power. We cannot but express our contempt and abhorrence of such base and fiend-like conduct, but we are consoled by the reflection that their day is short, and soon they will receive from the returning sense of an offended public, that punishment which their base and hellish conduct so richly merits—CONTEMPT.

Craftsman.

Another Anti-Masonic Outrage.—A gentleman of respectability at Berkshire, has given us information of another instance of Anti-Masonic outrage and vengeance, committed in that town a few evenings since. A horse, belonging to Mr. Sweetland, a respectable citizen of that town, was taken, and after having been badly mutilated, a placard was attached to him, on which was written, "A WARNING TO ALL JACK MASONS ! !" We leave the public to judge what security they have for their persons or property, while such a spirit is abroad in our land. One would suppose that the sacrilegeous outrage at the grave of Duncan might suffice to appease even the most revengeful, without resorting to such an infamous and diabolical act as inflicting wounds and misery on a brute, simply because its owner did not choose to league himself with such fiends as its perpetrator. Is such the fruits of that spirit which has been fanned into existence by certain *Reverend* gentlemen whose duty it is to promote righteousness and peace ? If so, on whose side are the "*devils* ?" *St. Albans Rep.*

ANTIS IN LIMBO.—Three lazy, swindling mountebanks, strolling through the country, advertising to exhibit Masonic degrees, &c. arrested in their progress a few days since ; being prosecuted for nonperformance at Fonda's Bush, and permitted to rest awhile from their inglorious labors within the precincts of Johnstown jail.

Little Falls Friend.

TO THE LEADERS OF POLITICAL ANTI-MASONRY.

From the Buffalo Republican.

About two years have elapsed since you associated for the purpose of forming a political party, singular in character and original in principle.--You have had sufficient opportunity to test the feasibility of your undertaking; and I now propose to take a brief review of your doings, and so far as may be practicable, to note the results of your joint and indefatigable labors. I have no connexion with, nor partialtiy for, the institution which is the professed object of your warfare; nor am I your adversary, farther than a sincere desire to see the community restored to its former tranquillity, and the institutions of the country saved from the insiduous and withering embrace of pretended reformers, may place me in opposition to your views.

In common with your fellow citizens, you enjoyed the high privilege of living in a community where the highest official honors of the government were placed in the hands of a discriminating people, in trust for the most deserving and meritorious; where honesty of purpose and regular deportment were sure to meet reward, and when joined with competent endowments, formed a sure passport to the gratification of a reasonable ambition. Against this order of things, you have seen fit to rebel; and by promulgating new political doctrines, unknown to the constitution and adverse to its principles: by creating new tests of popular favour, by which merit and demerit are placed on a par or thrown out of law; by fomenting the passions and perverting the judgment of your followers you have sought the elevation which you had no hope of attaining by other and more honorable means. Like all other conspiracies, the ostensible object of your compact is the removal of supposed evils, while its real and concealed designs are the usurpation of power. And if your motives have been prematurely detected,and your high expectations blasted, it may be ascribed in part to the intelligence of the community who have witnessed your operations, but more perhaps to your over anxiety in grasping too eagerly the object of your pursuit before it was fairly within your reach; by suffering your actions to falsify your professions, and thereby betraying beneath the livery of the reformer, the odious deformity of the

hypocrite and the demagogue. Nor have you a right to complain of your disappointment and destined degradation. You have sought your own aggrandizement in aggravating the evils of an already existing calamity. You saw the general conflagration that raged around you, and instead of checking its violence, you rejoiced in its spreading ruin, and labored to extend its ravages--scattering firebrands with one hand, and with the other grasping your booty amid the general confusion.

When you first formed the resolution to organize a political party based on the excitement against the perpetrators of the Morgan outrage, you were aware that the press must form the chief engine in your proposed operations. And you soon found means to enlist a corps of mercenaries to serve you as editors, subservient to your views, and every way qualified for the work assigned them: and so far as unremitting labor, abandoned principles, and habitual mendacity, entered into the terms of the contract, these hirelings are well entitled to their stipend. This free country has never before been disgraced by a regular corps of hireling editors, nor felt the deep inflicted evils of such an extensive prostitution of the press. At your bidding, and to further your designs by propogating and enforcing the intolerant doctrines of political anti-masonry, these pensioned minions have called into action all the malevolent passions of the human heart: they have embittered every condition of life, and poisoned every department of human society. In private families and peaceful neighborhoods, they have engendered ill-will and stirred up strife: in christian churches, where unanimity and brotherly love prevailed, they have poured the bitter waters of contention, interrupted the peace and harmony of public worship, driven the pious paster from his flock, and set brother against brother in deadly conflict. They have set up an arrogant censorship over our courts of justice, and to render them subservient to the malice of their leaders, have assailed with intemperate abuse the most worthy judges for adhering to the plainest and most salutary principles of the common law--No station has been too exalted for their attack, no place too sacred for their intrusion, no life too pure or name too dear and venerable, for their vituperation and slander: they have libelled with equal profligacy the living and the dead. Their hoarse and hateful croakings have penetrated the devotional closet, and broken in upon and disturbed the solemnities of the funeral procession. With an insatiable and inhuman maligaity, they have pursued the victim of their displeas-

re until, and after, the grave had closed over his ashes; deriding he widow's grief and the orphan's tears, and planting the scorpion's sting in the bosom of both.

Such are the character and conduct of the presses which you have established in this land of liberty; where the press had before been free and undepraved, the bold defender of the people's rights, their institutions and their government; such are the propagators of political anti-masonry--such the organs of that new political party, which according to the high toned and gasconading language of these veritable prints was to effect a grand revolution; was to correct all the false theories of the founders of our government, and to go on conquering and to conquer, until the world should hear the astounding fact, that a small combination of discarded politicans in the state of New York, had revolutionized the American republic and transformed it into an anti-masonic government, the principles of which were wholly unknown to both ancients and moderns, and incomprehensible to its own authors.

You say that masonry is a moral evil, and that your object is to remove it; but the means you adopt furnish conclusive evidence of your insincerity. No good cause requires, or can be benefitted by, the support of fraud and violence. And admitting masonry to be as pernicious as you represent it, centuries must pass away before it would be capable of producing the manifold and dreadful evils which you have already inflicted upon this lacerated and devoted community. Anti-masonry has existed in its plenitude but a short time, and yet where it prevailed it has passed like a pestilence over the land; it has destroyed all confidence between man and his fellow man--severed the ties of friendship--blighted the common charities of life, dried up the springs of social feeling and shaken the very foundations of civilized society.

Fraud, force and intolerance, are the weapons of knaves, impostors and bigots: and in making use of such weapons instead of the sword of reason, you not only distrust the good sense and intelligence of the community in which you live, but you publish to the world your true character. You seem to have forgotten that you live in an enlightened age and country, while public sentiment in morals is the supreme law of the land; while all moral delinquences are tried and punished at the bar of public opinion. But permit me to remind you that such a tribunal does exist; and however much you may distrust its ability to administer justice, and however reluctant you may be to appear before it, you will be compelled

to do so, and to submit to its decree of condemnation. Before this tribunal you are already arraigned; the charges against you are many and aggravated.

For the purpose of shewing that human depravity exists in equal degree on both sides of the Atlantic, I shall invite your attention to some analogies between political anti-masonry and the French revolution. And in so doing, I must not be accused of comparing small events to great ones. It is true that the lovers of peace, the friends order, and the supporters of the existing institutions of the country entertain a sanguine hope that the fiercest blasts of anti-masonry have past by, and that the storm is abating, But you deny this to be the fact, and would fain persuade the world that the monster you are nursing with so much care is yet in its infancy; that what he has already done are but the freakish gambols of the young whelp, ominous of his resistless power and fury at maturity. It must be admitted that your assertions in this respect derive support from the success of your operations thus far. The malady you have created is yet local; it may become general. The gangrene may continue to fester and expand until it pervades the entire system. It is by no means impossible but the time has arrived when this country is to undergo a national calamity. The pride and wickedness produced by many years of uninterrupted prosperity may have rendered such chastisement necessary; and if so what greater scourge could an offended Providence send than anti-masonry in the hands of wicked men? Anti-masonry, political and religious, with all its long and variegated train of attending evils; its hatred, its malice, its blind infatuation, its bigotry, its intolerance and unrelenting persecution? The deadliest foe to civilized man is corrupt political ambition and bigotry combined. And the opinion has become prevalent that political anti-masonry has already formed an alliance with that spirit of fanaticism which has long been lurking and gradually gaining ground in our country; and if such an union has taken place, who will undertake to say what shall be its offspring? Perhaps these dreadful excesses which in other countries have sprung from the effervescence of commingling political and religious enthusiasm. It is possible that your prayers for the spread of anti-masonry may be answered. Its evils, which are now confined chiefly to a district, may increase in number and virulence, until your wishes shall be gratified in seeing the comely form of this once happy country enfolded in the huge and serpentine coils of your favourite monster, writhing and bleeding at every pore.

The French revolution originated in a pure spirit of democracy; seeking no more than a reasonable reformation in the government. But this spirit of reform, in its progress towards the attainment of its original and legitimate object, fell into the hands of the jacobins of the day, and by them was made to produce one of the most overwhelming calamities that ever fell upon any nation. The Morgan excitement, as it was originally called, was nothing more than an honest and honorable indignation produced by the perpetration of a high handed offence against the public peace and the laws of the land; it sought no more than the punishment of the offenders according to those laws, and would have ceased with the attainment of its object, had it not fallen into the hands of political demagogues and psuedo reformers. To pervert the French spirit of reform to wicked and pernicious purposes, and change its rational character to madness and desperation, the press was placed in the hands of vicious men, who plied the public with false and exaggerated statements and inflammatory appeals: anti-masonry resorts to similar means for the same purposes. The leaders of the French revolution also had recourse to vice and stratagem to keep up the excitement and goad on the giddy and infuriated populace to deeds of violence and bloodshed. They entered the royal cementery, opened the graves of their deceased kings, and tore out and exposed the bodies in a loathsome state of decay and putrifaction. This transaction, so humiliating to human nature, so revolting to every moral feeling, and so diabolical in design, finds more than a parallel in the notorious manœuvres of anti-masonry over the body of Monroe, found at the mouth of Oak Orchard Creek. The body of this unfortunate man seems to have been thrown into the arms of anti-masonry at a peculiar crisis in its affairs; as a temptation to its madness and folly, and as a means of exposing its perfidious depravity. Those disinterested guardians of the public peace, who at that time had the special management of the excitement, with instructions to keep it boiling, had directed the rivers and lakes to be raked for the purpose of finding the body of the murdered Morgan. Their disappointment might have formed some apology for attempting a counterfeit, if on detection they had manifested a becoming contrition, and published a proper recantation; such an atonement for the fraud was required but never obtained. The body, although in such an advanced state of decay as to require immediate interment, was taken up and carried through the country, and exposed as the remains of Wm. Morgan: and, fi-

nally committed to its mother earth, at Batavia, after having been bedewed by the jesuitical tears of anti-masonry. And although the body was claimed by Mrs. Monroe, the relict of the deceased, and by her identified by describing on oath the body, and giving a minute and accurate description of every article of clothing found upon it; and although some of the chief managers of this affair had been personally acquainted with Monroe, had seen him but a few hours before he was drowned, which took place but a short time before, and must have recognized at least his clothing; yet in the face of all this and much more proof, equally demonstrative, they persisted in the base imposition, and published to the world that it was positively the remains of Morgan.

It is impossible to pass over a transaction so extraordinary, without pausing a moment to consider the motives from which it emanated. It is well known that to guard against hasty and unfounded convictions, the laws of this country require such positive proof of the crime, as in general to render a discovery of the body indispensible to warrant a conviction for murder. But it would be too uncharitable to suppose that a dead body should be counterfeited for the purpose of evading a provision so humane and valuable, and by such means to bring to the gallows one or more fellow-beings, whether guilty or innocent! It would be too great a tax upon our humanity to require us to believe that we lived in community and mingled in intercourse with men, who could yield for a moment, under any state of mind short of insanity, to motives so fell and flagitious. It cannot be; the proposition must be rejected, and we must seek a solution of this dark and disgusting transaction in the other and only alternative—that it was a political deception, intended to keep up the excitement and further political designs.

The levelling principle of the French revolution, that spirit which sought the destruction of the great and good men of the French nation finds a kindred feeling in political anti-masonry. That virtue and vice are synonymous, both in theory and practice, forms the first article of your political creed. Hence the more virtuous and renowned the man, the more obnoxious to your vengeance and persecution. Where is the citizen of New York, not lost to the impulse of noble sentiment, who does not feel a just pride in belonging to a state that has given birth to a CLINTON? and where is the man, for whom virtue and worth have a charm, who does not feel a thrill of respect at the mention of a name so highly and justly esteemed? Endowed with a mind formed for great

achievements, he devoted his life to the benefit of his fellow beings, and closed his bright career in the midst of his usefulness, bequeathing to his country the imperishable monuments of his genius, and the glory of his name. Unfeigned was the grief and deep the gloom that came over the land on the unexpected announcement of his death. Nor did his country mourn her loss alone: even Europe mingled the tear of sympathy and sorrow at the fall of a man whose existence had been a blessing to the world. The reputation of such a man is the property of the community in which he lives. It is a rich legacy, which, on his demise, descends to posterity, who are bound to protect and defend it against the attacks of falsehood and malice.—What language then is adequate to express the indignation which every generous bosom must feel for the wretch who could wantonly assail a name so exalted and sacred? What epithet can qualify the motive that should lead rational being to become the calumniator of the lamented Clinton!—But political anti-masonry has given a new shade to the human character; it has breathed into existence, a regular trained swarm of slanderers; who instigated by that reckless spirit of envy and hatred, which wars against every thing virtuous and good, which rejoices in its own infamy, and seeks to extend it to all surrounding objects, have attempted to tarnish the lustre even of the name of Clinton: evincing at once their own turpitude and cowardice, by preferring charges now which they dared not intimate in his life time, lest his indignant frown should sink them to their wonted insignificance. They have preferred these charges to the authority of a wretch, human only in form, but who nevertheless enjoyed your confidence and fellowship, until he was torn from your employ, as a propagator of your doctrines and promoter of your cause, by the ministers of justice, and consigned to the penitentiary to atone for his crimes. But well would it be for society if all your efforts at mischief were as impotent and unavailing as your attack upon the name of Clinton.—His fame is an object too exalted for the envenomed sting of political anti-masonry; its labors in this particular are the efforts of the earth-worm, wallowing in its own slime and spitting its filth at the sun. Embalmed in the affections of a people enjoying the effects of his labors and grateful to him as a public benefactor, the name of Clinton will live and brighten with the lapse of time; while political anti-masonry, with all the ephemeral insects that rise from its putrid bosom or float on its surface, shall have passed away, leaving nothing to mark its existence but the stain of its slanders and the waste of its ravages.

So far then as political anti-masonry has proceeded, it seems to possess, in an eminent degree, many of the ingredients of the French revolution. Whether it is to become as extensive, as sanguinary and desolating, or whether it has already reached its acme and is hereafter to retrograde, is not for me to decide. It commenced its career under the most solemn asseveration that "it had nothing to do with politics;" a device intended to conceal its true character, and draw to its standard the parings of all former political parties, under the name of none. But this disguise is now thrown off, and its true character and object having been fully developed, it has changed its former simple and modest name to the more appropriate, though still deceptive appellation of "anti-masonic republican party": You therefore, on whom has devolved the labor and responsibility of organizing and sustaining this new and singular party, should not be stigmatized as the mere instigators of a crusade; you are entitled (for I am disposed to do you justice,) to be considered the leaders of a party.—But when we consider the means by which you have attained to this distinction, the materials you have drawn around you as your supporters, the serious impediments in the way of your farther advancement, the tide of public sentiment now sitting against you, and above all, the disgrace and even execration that await your final failure, your situation becomes any thing but enviable.

Aware of the power of religious fanaticism in other and less enlightened countries, you have sought assistance from that source. You have caused anti-masonry, Proteus like, to assume the mein, and counterfeit the language, of piety. But this stratagem, like all others, answer but a temporary purpose. The deformity of political anti-masonry was too gross to be long concealed in such a cloak; and the true christian, who wishes to see religion prevail in her purity, free from the corruption and thraldom of political strife, finds no difficulty in discovering in political anti-masonry the old adversary in a new dress, the old seducer in a new disguise, proffering again on his forked tongue, that forbidden fruit, the apple of discord and death.

In this attempt to avail yourselves of religious aid, you have discovered a better acquaintance with the history of past ages, than with the genius and policy of your own country and government. That religion, which in former ages aided the views of ambitous political leaders, was the religion of fanatics, and not of rational christians; for the union of religion and politics is the corruption of

both. In this country the time has not arrived when any political party, even one with guiltless hands, can derive aid from the church—When the people of America shall depart from the wisdom of their fathers, and expunge from their constitution those provisions which separate church and state, and secure to the citizen the free exercise of concience; when Christianity shall forget her origin, and lose her beauty and character in the pride and pomp of civil power, then and not before, will anti-masonic intolerance be permitted to embrace to advantage religious bigotry; then may these two congenial spirits join in the gratification of their overflowing misanthropy; then may they erect their engines of torture and persecution, and dance together around the blazing faggot that boils the victim of their joint malevolence.

Had you been disposed, at the commencement of your operations, to act undisguisedly and under a name indicative of your principles, instead of dubbing yourselves anti-masons, you would have assumed the more appropriate name of anti-republicans. That your theory and practice are in open rebellion to the principles of the government, will appear on the slightest reflection.

The system of government under which we live, and of which we justly boast as being the most enlightened and liberal ever organised, although somewhat complicated in detail, is nevertheless reducible to certain fundamental principles, which are few and simple. The first of these, is its rational character; it is designed for an enlightened nation, a people of cultivated minds, capable of exercising reason and judgment in selecting their rulers. But political anti-masonry was quickened into being in an unnatural and heated state of the public mind; and public excitement is as necessary to its existence as respiration is to its authors This suggestion will furnish a key to some of the most dubious and otherwise unexplicable transactions in its history.—It was this necessity of keeping up the excitement that raised the funds to subsidise the press; that furnished employment for a host of pensioners, who otherwise might have begged their bread;—hence, too, the thousand different editions of the Morgan outrage; hence the erecting of a monument to Morgan's memory; hence the consecration of the day of his abduction, as a holyday; hence the deep felt and long continued sympathy for his disconsolate widow; hence the attempt to indict the dead; hence the Monroe imposition; hence the conventions, the festivities and public addresses: all to fan the flame and keep up that excitement from which you derive

all your consequence and hopes of power. But how frail and rotten must be the cause that exists on the phrensy of its followers!—and how tormenting those hopes of greatness which depend on such a cause, and are blasted by the return of reason and tranquillity!

A second fundamental principle of our government, is, that the best qualified should be selected for public stations.—On this principle depend both the happiness and durability of the government. —"Is he honest? is he capable? is he faithful to the constitution?" are the all important and only questions to be made, in regard to the fitness of a candidate for public trust, according to the creed of him, whose philanthropic and comprehensive mind gave form and shape to those immortal principles of liberty on which our government is founded.—But you have proclaimed a new and different doctrine, requiring your followers to substitute for the three inquiries of the Jeffersonian creed, the single question, "is he an anti-mason?" This principle, which is the chief corner stone of your whole political system, would, if extensively acted upon, at once degrade, and eventually prostrate the government. It might, and in many instances would place the most important functions of the state and nation, in the hands of knaves and vagabonds; for such men may be anti-masons as well as others, as might be shewn by many living examples. The authors of this principle must have been actuated by a consciousness of their unfitness, and a determination to crowd into office, with all their political transgressions unatoned. It is a principle that strikes at the root of virtue, and offers a reward for vice and treachery. It holds out a general amnesty to all moral and political transgressions, on condition that they join the standard of anti-masonry. It entrammels and prostitutes the elective franchise, and renders it as potent in pulling down the institutions of the country as it has hitherto been powerful in sustaining them, and defending the temple of liberty. And yet this principle has been strictly pursued by you and your adherents in all your political contests; and had it been as extensive and powerful as it was blind and obstinate, it would long since have humbled the pride and disgraced the name of New-York. It would have made *Solomon Southwick* her Governor! a humiliating example of its evil tendency, and a striking illustration of the genius of political anti-masonry. After having thus discarded the political principles of Jefferson, it was consistent in you to publish a new Declaration of Independence.—But then, that the masterpiece of Jefferson's unrivalled pen, that splendid production

of his genius, which proclaimed a nation's freedom, should be made the subject of a scurrillous lampoon in the shape of a parody and that such a thing should be published to the world, and read at an abduction celebration, is indeed too humiliating. It is insulting the ashes of that immortal patriot; and every American who reveres the name of Jefferson, and who regards the honor of his country or the dignity of his species, should blush with shame at a transaction so extremely disgraceful.

Another elementary principle of our government, is the right of all to a free exercise of opinion. The importance of this principle seems to have been fully understood and well considered too by those sages to whom was confided the organization of the American republic. On this subject, the history of other nations furnished an admonition not to be disregarded. Many of the cruelties which in darker ages had afflicted and disgraced human nature, and most of those civil commotions which had at times laid empires waste, were traceable to a difference of opinion in religion, morals,or politics.—Against the occurrence of such calamities in this land of freedom and peace, the framers of the constitution intended to make ample provision. Their humane intention in this respect seemed to derive support from the enlightened age in which they lived. The pure and refulgent blaze of Christianity, and the onward march of the human mind, seemed to furnish a guaranty that a provision so necessary to the stability of the government and the happiness of the people would never be violated.

But human nature remains what it ever has been; it has its diseases, both moral and physical. The mind as well as the body has its maladies; its fevers and its plagues. Political anti-masonry has called into action a long dormant passion of the human heart; one too of all others the most malign and deadly,—a spirit of intolerance and persecution; a spirit blind and infuriate, heeding not the voice of reason, justice, or humanity, but pursuing its victim to the gates of death. It was this spirit that instituted the Grecian ostrocism ;—that presented the poisonous bowl to the lips of Socrates, and the baneful hemlock to Phocion; it was this spirit that bound to the stake Ridley, Rogers and Latimer; it was this spirit that erected the Inquisition and invented the sack; it was this spirit that burnt the Protestants in England, butchered the Catholics in Ireland;and hung the Quakers in America. You directed your anathemas in the first place against the masonic fraternity;you declared that masons were unworthy of a place of honor, trust, or

profit, and that they should hold none. You soon found that this denunciation, sweeping as it was, would not sufficiently answer your purpose; would not enable you to monopolize all offices. You issued another proclamation, adding to your first proscribed list, all the rest of the world, except yourselves and your followers; declaring in effect, that none but your worthy selves should hereafter hold any office in the country, not even a clerkship in a land-office! What matchless folly and arrogance! Unequalled by the ragings of the petty tyrant, who, to revenge on his enemies, directed the four corners of the world to be set on fire. How the masonic institution is to be affected by proscribing all that numerous and respectable class of citizens, who are neither masons nor anti-masons, you have not condescended to inform; but you have placed them under the ban of proscription, and stigmatized them by a low and vulgar epithet, without meaning as regards them, but highly significant of the baseness of its origin.

If you ever had any view to the destruction of masonry, you have wholly lost sight of it; and whether the institution be good or evil, it is in little danger from the intrigue and violence of political anti-masonry. When the whirlwind on which you are riding shall have passed away, masonry will be brought to the bar of public sentiment, will be subjected to a severe but dispassionate trial, and if on cool and deliberate investigation it be found of dangerous tendency, the people will pronounce its condemnation; and then it must and will fall, and that without the aid of an inquisition. But its tendency can never be found to be more pernicious or more dangerous, than is the tendency of anti-masonry, as you are using it. For should the course you are pursuing be adopted towards other societies and associations, whether good or evil, is immaterial; should the different sects of Christians in our country, lay aside their mutual charity and forbearance, and declare against each other a war of extermination; or should the church combine against the rest of the nation; or the latter against the former; and each party proceed as you have done, to proscription, disfranchisement and outlawry, civil war must be the inevitable consequence. In either of these cases, as all classes of men have an equal right to enjoy their opinions, whether right or wrong, the party assailed would be justified in standing on their defence, and repelling force with force; and we should soon see our country steeped in the blood of its citizens, and our constitution, with all our boasted institutions, swept into

one promiscuous heap of ruins. It is this view of the subject that has already driven from the ranks of anti-masonry all that numerous and highly respected class of citizens, who engaged in it not from sinister motives, but from a sincere aversion to masonry. They had the coolness to reflect on consequences; they became satisfied that the cause in which they embarked was not political anti-masonry; they discovered the latter to be a monster, and they viewed him in all his deformity. They viewed him in his origin, crawling into existence from the blood of guilt, nursing in the arms of depravity; preparing for his work of devastation, by calling around him a band of hungry, desperate and designing office hunters, and by breathing into existence a swarm of hollow-hearted scribblers, the humble panders of their more cunning masters; they saw him prowling upon community, defacing the monumental marble, plundering the grave, and with the stomach and appetite of the hyena, feasting on the ashes of the deceased patriot; they saw him stalking over the land, spreading confusion and misery, and crushing beneath his blighting tread every thing calculated to smooth society and sweeten life; they saw peace and friendship virtue and religion, wither and die at his approach; and that this monster, with all his ugliness, was the hobby of political ambition.

Another important principle of our government is, the separation of civil from ecclesiastical affairs. On this subject also the framers of the constitution derived important lessons from the history of past ages. In those countries where civil and ecclesiastical power have been combined in the government, the most shocking excesses have been committed. In England, France and Spain, where bigotry has been able to direct the arm of civil power, besides those dreadful massacres which have at times literally drenched those countries in blood, human ingenuity has been taxed to invent the most excruciating tortures, and the most horrid deaths, for no other crime than that of entertaining unorthodox opinions. But these admonitions have no influence in checking the mad career of political anti-masonry. You have not only appealed to the church for aid, and wooed her to your jesuitical and chilling embraces, but you have actually succeeded in causing large portions of several religious societies to secede from the rest, and form anti-masonic churches ; over these you have placed anti-masonic ministers, who mingle in your political meetings, preach and teach your doctrines, and hold their ecclesiastical conventions, to aid on the common cause. This bold and unblush-

ing attempt to revive the exploded church and state system, against the admonitions of past experience, and in the face of the constitution, is the most alarming feature of political anti-masonry. It may well be expected that you will deny this charge. So you denied your political designs until the proof against you was irrefragable.--Six months ago, you spurned the name of "political anti-masons," declaring it was a device of your enemies, and a libel on your motives; but it is remarkable that your senatorial convention, lately convened at Batavia, have formally adopted this very name, once so extremely abhorrent to your feelings; that this convention have thrown off the whole mask, and "*Resolved*, that they OPENLY AND FRANKLY AVOW THEMSELVES POLITICAL ANTI-MASONS"! Such bareface political tergiversation has rarely occurred.

Every reflecting man therefore, who has kept an eye on your transactions thus far, and who regards the principles of free government, as taught by Washington, Jefferson and Franklin, must see in political anti-masonry, not only the bane of society, but an insiduous and deadly foe to the government.

To detail with particularity all the operations of political anti-masonry--to trace it in all its multifarious forms and devious windings through the various departments of life; to pursue the subtle poison in all its diffusions throughout the entire system of the body politic, and mark its corrosive and paralyzing effects, in its progress towards the vitals of the government, would require the pen of a master and the pages of a volume. In fact, the extent and complexion of that notorious combination, whose operations we have witnessed for the last two years, have never yet been fully developed. Every day unlocks new secrets, unfolds new plots, and gives a new and darker shade to its infamy. It was a combination of malcontents and political adventurers, of every possible complexion and character, rendered desperate by constant defeat and disappointment, who simultaneously rushed together from different points of the compass, determined to try one more desperate and final throw, and make or break their fortunes on the Morgan excitement. You commenced your operations, professing a most holy regard for the welfare of society, an awful abhorrence of the Morgan outrage, and pretending to feel a sense of the necessity of exterminating the masonic fraternity, and destroying every vestige of the institution. When the character of some of your principal actors awakened suspicion of your

motives, your trusty and veracious editors swore by the blood of Morgan, by the ashes of their patron saint, that you had no political objects in view; that all your political ambition had become absorbed and lost in your anti-masonic zeal; that a thorough reformation had been wrought in your propensities, and that you had resolved to atone for all the deep and manifold political sins of your former life, by avenging the Morgan outrage, and destroying entirely a pernicious, dangerous and blood-stained institution.

With these pretensions and protestations, you were permitted to proceed unmolested and unopposed. And even when your political designs became apparent, you still encountered but little opposition. An excitement was raging, and the sober and reflecting part of community, who escaped the contagion, considered it one of those fevers in the public mind that must have its run—must rage until the virus on which it fed become expended; and among its evils it was to be expected that unprincipled men who were always watching the popular breeze would throw themselves into its current. Nor did the community awake to a sense of its danger, until it felt the rankling poison in every limb. The course you have pursued, the deeds you have done, warrant the couclusion that you entered upon your career prompted by an ungovernable ambition, and with a determination to regard no feelings, no condition, no principle; to yield to no restraint, to feel no remorse. But if you have not become incapable of reflection, lost to sensibility, lost even to the sting of guilt, turn back and view the widespread ruin, the moral desolation, attending the march of that fell, destroying monster, political anti-masonry. Consider what this community was and what it now is. Where this ruthless spirit has prevailed in the fullness of its fury, civilized man has turned back towards his original and barbarous state. It has extended its benumbing touch to all the noble faculties of his mind, and poured its corroding acidity into all the generous feelings of his heart. Rioting in misery, and rejoicing in dilapidation, it has passed from man to his institutions. The suitor feels its baleful influence in the temple of justice; he is led to distrust his fellow peers, the jury of his country, the protectors of his rights, the redressors of his wrongs; where he had a right to expect coolness, candor and charity, he meets the chilling glance of passion, prejudice and accusation. It has assailed the christian at the altar, and changed the house of devotion to an arena of gladiators. It has interrupted the flow of social intercourse, tainted all the streams of fellow feeling, rendered society a waste and life a blank.

This, I admit, is a gloomy picture, butit is nevertheless true; and its reality may furnish an admonitory lesson to the American citizen who imagined himself secure in the perpetual enjoyment of all his privileges. When he sees that the PRESS, that sentinel upon the walls of his citadel, the herald of approaching danger, can be so easily corrupted and prostituted; when he sees that the public mind, however enlightened, may become inflamed and perverted —the ELECTIVE FRANCHISE,that bulwark of his freedom, made to subserve the sinister views of unchastened ambition--and that even the COURT OF JUSTICE, his last resort for safety, may also become contaminated, he may learn his insecurity amidst all these constitutional safeguards.

But there is yet consolation in the reflection, that although the public mind is subject to these maladies, it still possesses a self-restoring energy; that there are already the most cheering demonstrations of returning health; that the people have awakened to a sense of their wrongs; that to you, who are the authors of all their sufferings, a day of retribution approaches; that political anti-masonry, having exhausted its quiver of poisoned arrows, is about to take its place beside the Salem Witchcraft, the Shays' Rebellion, and other similar events, and with them descend to posterity, forming another dark page in the history of our country.

You will not be disposed to disavow the course pursued by those presses which you have established for the express purpose of aiding your course, and which live on your bounty, and incessantly labor as directed for your advancement.—Taking these, then, as your organ and index, it is observable that you have totally changed your attitude in one short year. Before the mask that concealed your designs was torn aside,and your selfish political policy rendered palpable,any of your hirelings who should have ceased for a moment to protest against the charge of your being actuated by political motives, or who should have used a party name expressive of political character, would have been dismissed for his indiscretion and unfaithfulness. The obscenity of the bawd to the ear of the vestal, could not be more unseemly and shocking, than was a political epithet or party name to the chaste and delicate sensibility of political anti-masonry. But this extreme caution and delicacy is now dispensed with;and you have assumed the very name that you lately pronounced so false and reproachful; have openly put on the very coat that your opponents prepared as a badge of your corruption. This change of attitude has resulted more from necessity

than policy. You have the same inducement for disguise now, that you had in the commencement; and it is by compulsion that you have thrown it off. The spirit of enquiry which in this country can never be long depressed, has dragged the hypocrite from his lurking place, and compelled him to put on his own proper livery. By acknowledging now what you have so long and so stoutly denied, you are entitled to the credit of the culprit who confesses his guilt when fully detected. I advert to this public avowal of the political character of anti-masonry, not for the purpose of exhibiting to the finger of scorn a remarkable instance of political shuffling and malversation, not for the purpose of animadverting upon the dishonesty and hardihood it displays, but to enquire into the motives that should have induced you to deny and conceal that character which you have now been compelled to acknowledge.

I have already shown that in breaking down all distinction between virtue and vice, and making an adhesion to your cause operate as a general atonement, you had in view your own elevation in despite of unfitness, and the increase of your followers by any means and from any source: making political anti-masonry a common purgative fountain, wherein both the leader and the follower perform ablution and be forever and effectually cleansed.

It is easy to discover that the concealment of the political character of anti-masonry sprung from the same motives, and forms a part of the same pernicious policy. A policy suited to the views of unprincipled ambition, calculated to aid the dark designs of the political adventurer, the intriguing, knavish demagogue; but a policy that every honest man, every lover of his country, must contemplate with equal dread and abhorrence.

The difference between virtue and vice, merit and demerit, must ever form the grand ligament that binds society together; it is the rock on which all governments worth sustaining must be based; this distinction lost, and society forfeits its security and happiness, and the nation, her existence. But so long as you could say to the world, "anti-masonry has nothing to do with politics," you could put at defiance all enquiry, all scrutiny, all accusation, and place the most vicious and assailable candidate on a par with the best man in community. The smooth faced parasite, who had made political chicanery the study of his life; who could smile and fawn and beg for power, and play the tyrant when possessing it; whose inordinate ambition had extinguished every social feel-

ing of his heart, and whose cold blooded treachery had drawn down upon him the deep toned execration of all good men; if he could so far overcome the stern mandates of his avarice as to furnish the means to subsidize a press, he might safely become an anti-masonic candidate for the most important and responsible office. If his former political transgressions appeared in dark array against him, he could turn upon his accusers, and with a contemptuous smile of indifference reply, "anti-masonry has nothing to do with politics." Should the shade of a former high-minded and honorable rival "burst its cerements," to warn the people against his intrigue and hypocrisy, and with pantomime significance, point to the monument of a fallen competitor, the victim of political jealousy, persecution and slander; should a cloud of living witnesses rise in confirmation of the charge; should the voice of former friendship and confidence cry against him, and pronounce him a political ingrate, accuse him of stinging the bosom that warmed him into life and consequence, of stabbing the hand of friendship while extended to sustain and protect him, upbraid him with political perfidy, tax him with violating plighted faith, betraying confidence and persecuting friends and benefactors, he has only to draw his impenetrable panoply closer around him, shrug his shoulders and coolly reply, "anti-masonry has nothing to do with politics." Should his whole life exhibit one continued struggle for place and power, and show that all his feelings, all his views and desires, were and ever had been, political and selfish; should his actions effectually falsify his pretensions, and show that his heart was deceitful and hollow, his temper unforgiving and vindictive, his sentiments factious and aristocratical, still he is safe beneath the all-concealing, all protecting mantle of anti-masonry. All inquiry as to his qualifications, his former political course, his anti-republican feelings and principles, his moral and political character, is effectually and forever foreclosed. He is the anti-masonic candidate and must be supported. His followers rush to the polls, intoxicated with zeal, determined to sustain their cause and their candidate at the expense of their own safety, the welfare of society, and the principles of liberty.

The same policy aids you in organizing your party. By professing no political creed, adopting no religious or moral principle, and reducing virtue and vice to one common level, you are enabled to call to your standard and collect into one mass, the refuse of all existing parties, the fragments of all former factions: men of every faith and every principle and those possessing neither.

From the wreck of a once extensive and powerful, but now disbanded party, you have made large levies; taking all that had become so far degraded as to disregard the character of their political connections. You have gathered up and given new life and hope to the widely expanded branches of another party less conspicuous, but far more formidable and dangerous; a party which has existed under various disguises from the very commencement of the government, breathing a spirit of the rankest aristocracy; a party that is artful, active and powerful, and that is, and long has been, laboring with untiring energy to bring about a new order of things in this country; to check the excess of democracy, and by establishing a national religion and restoring the old tyrannical law of primogeniture, and by other similar means, to pave the way for a privileged order of men, possessing hereditary wealth, power and dignity: and dividing the nation into two classes, the patricians and the plebeians, or nobility and commons. You have gathered together the turbulent, the aspiring and disaffected, of all descriptions and denominations. The intemperate zealot, the infatuated bigot, the bold blaspheming atheist, the aristocrat and monarchist, the abandoned in character, the profligate in morals, the rebel, the tory and traitor, all, all are received with open arms and on equal terms. It is true, and deeply to be regretted, that mingling in this motley group are many men of honest hearts and pure intentions, who sincerely believe they are waging a holy warfare against a pernicious institution; but their presence only serves to checker still more the general mass, and render it yet more indescribably heterogeneous. This medley of materials is kept in constant agitation by a press devoted exclusively to the cause, and conducted by an editorial brotherhood, who chime in concert and labor unceasingly to prostrate every thing around them to their own level; who have collected a vocabulary of opprobrious epithets, and formed a dialect as peculiar as the language of Billingsgate: and from which they pour an unceasing torrent upon the brightest ornaments of the age, and not even sparing the dead. And what is still more deplorable, some of this editorial fraternity are sustained by a pension raised by contribution; forming a character which in this country should be held in abhorrence. For of all beings, the hired calumniator is the most abject and odious. The wretch who for a paltry stipulated price, will sell himself to become the suppliant tool of ambition, the filthy smut-ball of political jealousy, the pest of society, the viper that stings as directed; and with

equal malignity the friend and the foe, should associate only with malefactors, and be shunned and detested by all other men.

Such is the character (if character it may be said to possess) of political anti-masonry. A political party thus organized, composed of such materials, based on such principles and sustained by such means, may well excite apprehensions: it is indeed appalling. It is such a party as has never before appeared in this country; a political party professedly without principles of any kind, and nominally of a negative character, but yet comprising within its all-grasping embrace every direful passion of the human heart, and every material for discord, anarchy, mischief and ruin. It is a party distinctly arrayed against the principles of the constitution; pitted against civil liberty; a masked foe, deadly and desperate, concealing in one hand the assassin's dagger, and with the other feeling its way to the vitals of the government. Its success hitherto will add another example to the many already on record, of the liability of the public mind to temporary hallucination, of the facility with which designing men may avail themselves of such distempered state of feeling to seize a transient power and elevation. It has indeed succeeded beyond the most sanguine expectations of its authors; it has already inflicted a wound on societywhich must continue to be felt at least during the present generation; and seems to be assuming an atitude of increased boldness and defiance, preparatory to a deeper and more deadly thrust.

But it is destined to feel a check. There is a redeeming spirit abroad in the land. There exists a class of citizens in this community who at all times constitute the safety of the country, who stand above the reach of the coaxing sycophant and the wily demagogue; whose frown is death to the vicious, and who have hitherto escaped the general contagion. The candid, reflecting and enlightened, are on the side of tranquillity, toleration and the country. They have watched the desolating spread of political anti-masonry, not as indifferent spectators; not without solicitude, but with a determination to act efficiently when duty required. Their voice will yet be heard, their power felt. And those principles of civil liberty, digested by the sages of the revolution, which have hitherto passed every ordeal undiminished and unalloyed, which have repelled every attack and triumphed over every foe, will again be vindicated, sustained and perpetuated.

BRUTUS.

DEFENCE OF MASONRY.

NUMBER VI.

The members of this Society are charged with entering into dark, mysterious oaths and obligations, binding each other in fetters to their future blind fate—to war for a brother, be his course right or wrong, against the laws of God and man! If this charge were true, then indeed, ought even a WASHINGTON, a FRANKLIN, and a CLINTON, to stand condemned before the world, how long soever their bones may have mouldered in their graves. *But it is false.* A Mason is bound by our ancient Constitutions—which remain from age to age in their principles unchanged—"to defend a Brother, and give him notice of any danger or injury wherewith he may be threatened to enable him to escape the same, as far as is consistent with *honour, prudence and the safety of religion, morality and the state,* BUT NO FURTHER." (*Masonic Constitutions,* by HARRIS, 37.) "They are to be good men and true; strictly to obey the moral law; to be peaceable citizens,and cheerfully to conform to the laws of the country—not to be concerned in any plots or conspiracies against government, but patiently submit to the legislative will—to pay respect to the civil magistrate; to work diligently, live in credit and act honorably with all men." (ibid 84.) "They shall be true loyal citizens, without treason or any falsehood, and shall give information of a treason or treachery of which they may have knowledge to the civil magistrate; and shall be true to one another; that is, every Mason of the Craft that is accepted and allowed as such, shall do unto a Brother Mason as he would that a brother should do unto him." (ibid 22.) "At home, and in their several neighborhoods, they are to behave as wise, and moral men; they are to study the preservation of health, by avoiding irregularity and intemperance, that their families may not be neglected nor injured, or themselves disabled from attending to their necessary employments in life. They are not to confine their charity to the relief of a particular individual, nor to the brethren of their order, but liberally extend it, so far as they have ability, to all mankind; always relieving the distressed, and consoling the afflicted, and living up to the golden rule of loving their God with all their heart and their neighbors as themselves; cultivating brotherly love, the foundation and the capstone, the cement and glory, of this ancient Fraternity; avoiding upon every occasion,

wrangling and quarrelling, slandering and backbiting." (*Ancient charges, found in all our Monitors and Charts.*) These are extracts from our most ancient constitutions and charges now extant, and which have been held as LAND MARKS for the Craft for centuries, unchanged and unchangeable with terms and seasons; and if they do not present excellent, yea, admirable instruction, for moral and civil conduct, I confess myself no moralist or statesman.

Is it possible that we should promise before God and man, to be good and true in all our relations in life; and in our Lodges bend our cunning to the devising of plots and stratagems against the State; or the inventing of schemes of immorality, irreligion or crime? Could such a system of duplicity, founded as it must be, in the violation of the dearest rights of man, have existed through all the revolution and mutations of civil government, in all countries, wherever it has pitched its tent; through all the persecutions, trials, afflictions and inquisitions, it has undergone:—I ask, could such a system, founded in the deepest and deadliest fraud upon the purest feelings and most vital interests of humanity, exist under such pressure and torture, for thousands of years, without the least development of facts, or of testimony, to demonstrate its evil and pernicious properties? Yet the Masonic Society has so long existed and flourished, notwithstanding it has often been upon the wheel and the rack; and still, like pure gold, it shines the brighter and brighter the more friction you apply to it. It must be pure or such would not be its duration.

There is one important fact well known to the world, which ought to carry conviction to every unbiassed mind, of the absurdity of this charge; and that the highest *penalty*, ever inflicted by the Fraternity on its members, for any misconduct, however gross or criminal, is expulsion--a public testimony to the world at large, of the entire disunity of the Society with the offending member. No severer punishment was ever found embraced in our constitutions or laws, or ever inflicted, under any circumstances; for none severer could be invented for upright and honorable minds; and none severer are we authorized by the laws of God or man to inflict. That we do not even pretend to hold our brethren by any other than VOLUNTARY TIES, is manifest also, from the fearlessness and vaunting style, with which many *soi-distant* Masons have challenged the displeasure, and even the "vengeance" of the Fraternity.–Another interesting feature of our brotherhood, should satisfy the most scrupulous that we are not bound in such *fetters*; and that we do not dwell in terror, or restraint, among ourselves;

nor combine to intermeddle with the rights of others in any shape; is, that at the same time we discard politics and disputative theology, it is made the duty of every member of the Fraternity, to watch over the moral conduct of his brother—to have a brother's eye to all his behavior and conversation—to admonish him wherein he sees him err; and if he will not reform, to make known his back-sliding to the Lodge, and if he be still irreclaimable, in any vice, immorality or offence, against the laws of God, or man, which would dishonor the character of an upright, virtuous citizen; it is the brother's *duty*, however painful, to raise his voice for his *expulsion*, and declare to the world, his disunity with one so derelict of Masonic duty. If this be evidence of being *bound in fetters*, to stick to a brother through good and through evil; and that we are in a state of bondage one to another; then in fact, is the charge richly merited: otherwise it is false and groundless. No—instead of Masonry binding fetters upon its members, it makes them FREE; and a Brother well knows, if the world does not, or will not believe—*no man on earth is so free as a* FREE AND ACCEPTED MASON.

There is nothing whatever in our constitutions or laws, or in his obligations, to bind a Brother even to a continuance within the pale of the Lodge of which he may be a member, a single moment beyond his free will and pleasure. He may withdraw at his own option: and whenever his INTEGRITY AND FORTITUDE *shall fail him*, we have no bond to restrain his renunciation of the Craft and *abjuration of his fidelity*:—Having thus divested himself of all power over the INCOMMUNICABLE MYSTERIES of the Order, and of all that can bind the heart of man to its plighted faith, we leave him to the felicity and glory of his prototype, *Hipparchus*, a Pythagorean, "who, having out of spleen and resentment, violated and broke through the several engagements of the Society, was held in the utmost detestation; expelled the school as one most infamous and abandoned; and as he was dead to the principles of virtue and philosophy, had a tomb erected for him, according to their custom, as though he had been naturally dead. The shame and disgrace that justly attended so great a breach of truth and fidelity, drove the unhappy wretch to such despair, that he proved his own executioner; and so abhorred was even his memory, that he was denied the rites and ceremonies of burial used to the dead in those times; instead of which his body was suffered to lie on the shore of the Isle of Samos."

VERMONT ADVOCATE.

It gives us pleasure to learn from the first number of the new series of the *Vermont Advocate*, that a portion of the columns of that very respectable republican journal will in future be devoted to a defence of the Masonic institution, and an investigation of the present proscriptive excitement. The editor makes this announcement in a well written essay, from which we extract the following paragraph.—*Albany Record.*

"Knowing the present excitement on these subjects [masonry and anti-masonry] to exist without just cause, as it relates to the Institution of masonry, the fraternity have hitherto avoided a discussion of its merits, not however from a consciousness that the principles of masonry were not capable of being defended, or a want of ability to defend them, but from a belief that the good sense of the community was sufficient to counteract the effects intended to be produced by it. But emboldened by the passive manner in which their attacks have been received, the leaders of the anti-masonic party have assumed to invent and propagate the foulest calumny with such brazen faced effrontery, as to confound the most impartial inquirer after truth, and unhinge the judgment of very many of the honest and well meaning in the community, who have no means at hand to detect the imposition. All this contumely might be borne in the true spirit of masonic forbearance, by the members of the institution, were it not that their constitutional rights are assailed, and a participation in the common privileges of citizens attempted to be wrested from them: but since such is the fact, *forbearance is no longer a virtue--by practising it, they are no longer just to themselves or the community.* The attack has been made and continued by means of the press: and through the same means it is right it should be repelled. Relying therefore on the aid and support of the fraternity, as well as every honest enquirer after truth and lover of peace and harmony in the community, it is the purpose of the editor fearlessly, but temperately, and with the strictest regard to truth, to meet the enemies of masonry 'face to face,' in matters of fact, assertion, or inference; and by exhibiting the principles and objects of the institution in its true light, expose the false colouring and sophistical reasoning by which designing demagogues are seeking to prejudice the pu blic mind and create and perpetuate an excited state of feeling, favourable only to the successful prosecution of schemes for their individual aggrandizement, at the expense of the quiet, as well as the general interests of the community."

From the London Literary Gazette.

THE SYBIL.

Mine ear hath heard a sound—a stifled cry
Of distant sorrow; up from the abyss of time
Springs the sad wail of helpless agony—
The laugh of scorn, the scoff, the ribald rhyme,
The fearful consequence of lust and crime;
O sin hath crushed a heart that went astray
From the right path, and with her serpent slime
Of pleasure daubed it, hideously gay,
The surer thus to gorge and batton on her prey!

Stay, mortal, thy career! and ere the hour
Of retribution comes, that comes to all,
O let Repentance use her saving power
To free thy soul from miserable thrall—
Call with a warning voice nor vainly call;
Then shall the bonds of vice apart be riven;
And angels, when they see thy shackles fall,
Almost - so great will be the joy in heaven—
Wish they had sinned like thee, to be like thee forgiven.

Wouldst thou learn wisdom? Seek it not
In the hermit's cell or the peasant's cot;
For the hermit's cell, though far it be
Away from the world's impurity,
Holds but little of earthly good
Beyond the charm of solitude;
As the flower that springs in desert ground
Looks only bright for the waste around;
And the lowly cot of the peasant, though long
It hath Paradise seemed in the minstrel's song,
Hath its ample share of wants and woes
When clothed in reality's humble prose.
Turn away, then,
From the path that leads
To the mountain glen
Or the flow'ry meads;
Come when the moon her beauty discloses
Over thy garden bowers of roses;
Come not in fear or in company
With a trembling heart and a fearful eye,
But, harmed not the more, nor guarded the less,
Come alone in thy gentleness,
And spread thy little white hand to me—
Thou shalt be taught by palmistry.

There is a line upon thine hand—
Deeply, deeply that line is traced;
Ne'er hath the eye of futurity scanned,
Ne'er hath the finger of Providence placed
On mortal mould
A type that told
Of half the sum of human bliss,
As, in characters known
To me alone,
Is graven in letters of light on this.

Thou shalt be happy, for happiness flies
Even round the fountain of light divine,
That is fed by the streams of virtue which rise
With sparkling radiance in hearts like thine;
And if ever sin
By chance should win
A wish or a thought for her guilty store,
Thy memory cast
To the times thenpast,
Remember the Sybil, and sin no more.

The editor of the Rutland Herald says that all the Anti-editors in Vermont "could dance a fandango together on the tail of a comma, and then have room enough left for the fiddler!" After they have sufficiently amused themselves in this manner, we presume the good people of that State will permit them to "dance" a jig to the tune of "over the hills and far away." The anti-masonic editors in this quarter, however are to be disposed of in a different and more summary manner:—they will all be compelled to ride down to infamy astride an exclamation point!—We wish them a pleasant journey.—*Batavia Press.*

☞ The fanatics of New-York talk of petitioning the Legislature of that state to make the following amendment to the constitution:

"All officers shall before entering upon their respective offices take and subscribe the following oath or affirmation."

"I do solemnly swear or affirm as the case may be that I have not since the adoption of this amendment become a member of any Masonic or other secret society: or assisted in receiving any person as a member of any such society, and that I will not during my continuance in office."!!!

From Flint's Western Monthly Review for October.

REVIEW.

Of "A Narrative of the Anti-Masonic Excitement, in the western part of the State of New-York, during the years 1826. '7, '8, *and part of* 1829, *By Henry Brown, Esq. Counceilor at Law," Batavia: Adams & M'Cleary,* 1829. *pp.* 244.

Nothing is more natural, that an association for convival, scientific, or charitable purposes, should wish to cultivate *esprit du corps*, sodality, and an exclusive regard for the members. To have certain peculiar words, or signs, known only to the initiated, by which they may instantly discriminate each other amidst the crowd of strangers, is a natural adjunct to the general intention. Emblems and badges will appear striking and agreeable, or puerile and unworthy, according to the temperament of the beholder. From their being adopted by all governments, by all religions, by all scientific institutions, and by almost every considerable association that has ever appeared, it would seem, that to adopt them fell in with the general bent of human nature. The church has its symbols, the government has its ensign. Our country has its eagle, its stars and stripes, the British navy has its green and blue, and the masons have their square, compass and ornamented apron. Enjoying, perhaps quizzing, the strained eyes and the eager and wondering gaze of the people at the long and gorgeous procession, it is natural that masons should have assumed a look of peculiar and knowing solemnity, while descanting upon an origin as old as the world, and the architectural orders, and the historical inscriptions of the *pillars of Seth.* There can be no doubt in truth that Adam and Eve were masons, as well as carpenters and tailors.

But we do not believe, that any intelligent mason ever attempted to trace its origin beyond the authentic records of the order. These, we apprehend, do not ascend beyond the fourth or fifth century. They have unquestionable evidence however, that even then the institution was considered as having its beginning lost in the unrecorded ages that preceded them. From the fifth century to the present, the most wise, enlightened, and distinguished men in Europe, and in recent days in America, have extended the scroll of the order with their names; and perhaps no society ever existed for such a lapse of ages with so little question of its innocence, its objects and motives. Nor is it in the darkest

suspicion of the most brooding and gloomy mind, picturing human nature in the colours of its own consciousness, to believe, that hundreds of characters known to us all, crowned with the name of Washington, would have belonged to the society, and honored its institutions, if they had not known it to be at least innocent.

We have understood, that the fundamental tenet of general and speculative masonry, as regards religion, is the broad foundation of pure and simple theism, that it might embrace the people of all religions and all countries, who acknowledge and adore one God. Christians acknowledge and adore the same; and masons, in doing so, do no more deny the truth and importance of revelation, than the former. We have understood, that the masons of christian Europe and America adopt the whole Bible, as their book of worship—and we all know, with how much deference and reverence it finds a place in their processions. Beside this, we know that they profess a peculiar and most solemn responsibility of never ceasing charity, particularly to the suffering and decayed members and relatives of their society. We know more. We know that they practice a noble and godlike charity to the prisoner, the widow, the orphan and the poor, which ought to endear them to all who love their kind and respect those who are engaged in the holiest of all duties, the relief of human misery.

Now this society has seen fit to have festivals and anniversaries. Is it alone in this? They carry badges and emblems. Do not mechanical, philosophical, literary and other societies do the same? They meet by themselves and keep out intruders. Are they alone in this? Does not every private citizen have his circle, and is not the intrusion of unbidden and unexpected visitants interdicted as strongly by good manners, as persons not masons are from entering lodges by the tylers? The masons apply their charity in the first instance to their own members, and their relative. Does not christianity enjoin its first and most particular distributions to those who are of the household of faith? And it is not uttered as an oracle, when we say, that if all associations relieved the miserable of their own number—all the miserable of the human race would be succoured. Providence has imparted to man this propensity to associate in smaller social circles, and to be more strongly impressed with the sympathies of that circle, for those wise purpcses, that regulate the whole economy of the universe. Cosmopolites, in loving every body, care for nobody but themselves. Our first duty is to relieve our own miserable; next those of the adjoining state, and so on, the obligation weakening as

the circle broadens. We are bound by a much stronger obligation to convert our own heathen, than those of the Gentoos. Hence, the masons in beginning, not terminating their charity with their own, have acted in conformity with the order of providence, christianity, and sound discretion.

Masons have their secrets, and so has every well ordered family; and it is as impertinent for the uninitiated, to wish to pry into those of the former, as it is for gossips to interfere with the privacy of the latter. No man has any more right to disturb the privacy in which an association of men of fair and unquestioned character choose to meet, than our chemical and other manufactories have to inscribe on their entering gate "no admittance."—The word *secret* is a terrible word, but only to children, gossips and bigots of an unquiet conscience, who think all human nature as dark as their own bosoms. Who would believe, that society which has existed from the earliest periods of English history, which has enregistered in its archives the brightest and most glorious names, which has left innumerable records of the noblest charities, and upon which, as a body, harm has not yet been proved, would have been exposed in these days to the same sort of spirit which heated the tongs of St. Dominic, invented thumb screws, and burned witches, merely because they choose to walk in procession, now and then, to wear fine aprons, with a compass and square and other devices tainted or embroidered on them, and to meet by themselves without the admission of unitiated intruders?

It is not at all strange, that there should be fools, knaves and bigots in the world; for they have always existed, and in numbers too great for the peace and order of society. Nor is it strange, that in the time of St. Dominic and John Calvin, and King James and Queen Mary, it should have been held sound doctrine and true orthodoxy, that to place the outer man on a slow fire would strongly tend to enlighten his mind into the truth of a doctrine he abhorred. It is not strange that pagans should have persecuted catholics, and catholics protestants, and protestants episcopalians protestant puritants, and protestant puritants protestant quakers. Persecution was the spirit of the age. The wonderful William Penn was almost alone in his age, in his compact and sublime phrase of expressing the grand principle of toleration, in the laws of Pennsylvania. Persecution was deemed a proper resort for the inculcation of a doctrine; and it is not at all strange, that the great mass of the people should be led away by the prevalent opinion

of the times. There was nothing strange in the gloomy and terrible delusion of witchcraft, under which so many innocent victims suffered. It was not the delusion of the ill fated town of Salem alone, where the opprobrium of public sentiment has generally cast it. But it was the folly of the age. People believed in ghosts, goblins, and haunted houses, in signs, omens and death watches; and particularly, that Satan was a wonderfully active personage, entering into old women, squaws, and negresses of preference, and to believe in witchcraft was only to adopt a prevalent spirit of the times. But it is strange, and passing strange in this age, that any order of things, or any class of men, could have got up a proscriptive crusade against the fraternity of masons, merely because there is much reason to believe that a small number of foolish and misguided men, under wild and mistaken notions of masonic responsibility, carried off a certain Mr. Morgan, leaving the natural inference from his disappearance, that he has been murdered. It is, for aught we know, the first outrage of the kind, with which public opinion has charged masonry; and their is reason to believe it will be the last. The most obtuse and stupid among the fraternity have read a lesson upon the subject, which we should hope would not require to be repeated. From the excitement which has been created upon the subject, and the manner in which this excitement has been directed, one most useful lesson has been taught. It is, that man is just as much disposed to persecute now as he was in the times of Nero, St. Dominic, or Mary of England. Our security against its outrages is our laws, our admirable laws; the increasing enlargement of the public mind, the growing conviction that to roast a man, to torture him, to calumniate or vilify him, to take from him his standing or his income, will not at all alter his opinions for the better, if they are wrong, but from the natural stubbornness of the human character, fitting it to resist oppression, tend to fix him more unyieldingly in these opinions.

We see clearly, that even yet it is not supererogation to speak, and write, and legislate against the blind, relentless and desolating spirit of bigotry and persecution. When we see, what a pestilent fever of anti-masonic excitement has been got up in this country, how it has been got up—against what objects it has been directed, what other views have been incorporated with it how ancient and knowing ladies and man gossips, and fierce priests, and sly and wicked politicans have operated upon the no-

bility of the ten thousand, let us not congratulate ourselves that the Popish plots, Cocklane ghosts, witches, haunted houses and possession of Satan have wholly gone by.

Let him who standeth firm and fearless in the confidence of his innocence, and wonderful illumination of these days, take heed that he do not fall under some combination, to prove him a witch, a conjuror, or a heretic. Notwithstanding our contiguity to millennium, there are sufficient numbers of rogues to raise the hue and cry, and sufficient numbers of dupes not a whit more enlightened than they of the day when Salem witches were hung. No event in our times has more clearly proved all this, than that one, the fame of which has filled our land, and been blown by the trumpet of a hundred thousand pamphlets, to say nothing of the newspaper flourishes and the reports of trials. These are the engines, however a certain portion of the community may despise them, that move the physical power of the country. These are the thermometers that indicate the existing moral and political temperature of our times.

The book before us seems to us a fair and dispassionate and well authenticated history of the Morgan affair up to the present time. A very brief and succinct chronicle of the more prominent features of this business, and the anti-masonic excitement, is all that we deem of sufficient general interest to abstract from the book for our readers.

The credit of the origin of this mighty affair is clearly ascribable to a certain Colonel Miller--an "able editor" of the "Republican Adv." a man of whom our author says little good, describing him as possessed indeed of respectable talents, but with a great deal of cunning, familiar with the arts of designing men, freed from all religious scruples, and of course ready to hoist sail to a breeze from any point of the compass. Embarrassed in his circumstances, inattentive to business, intemperate in his habits, he saw by intuition the use that might be made of Morgan and an anti-masonic excitement.

William Morgan was born in Culpepper county, Virginia, fifty-four years since, and in 1819, he married Lucinda Pendleton, of Richmond, Virginia. Of the fifty accounts of his previous life no one has any claims to authenticity. In 1821, he removed with his wife to York Upper Canada, where he commenced business, as a brewer. His brewery was destroyed by fire; and reduced to poverty, he moved to Rochester, in New-York, and thence to

Batavia, where he remained until his abduction in 1826. He had a common English education, and was pleasant in his manners, except when intemperate, which he was to a great degree, conducting towards his family and others in those seasons, like other men of similar habits.

Miller and he were both masons. Morgan is supposed to have received his first dislike to masonry from his name having been omitted as a member of a chapter of masons (chartered some where about 1825,) in consequence of his intemperate and unworthy habits. Being of dissolute morals, his principles hanging loosely about him and stimulated by vile companions, he proposed to disclose the secrets of masonry, in hopes, no doubt, to make an immense fortune out of the gaping brute curiosity of the vulgar. He was such an instrument, and this enterprize was such a material as precisely suited Miller's purposes.

The great body of respectable masons treated the matter, as was wise, with silence and contempt, wishing it left to its natural progress and issue. Not so with a few indiscreet and officious members. The assertion that the late De Witt Clinton, as the head of the Grand Lodge in New-York, issued a masonic edict for suppressing the book, that was announced, even at the expense of life, is too monstrous even to gain credit for a moment, and could not be possible, for the Grand Lodge was not in session from the annunciation of Morgan's intended disclosure to the time of his abduction. The author gives a sensible and well written article, which he published at the time of the communication, the purport of which was to inculcate upon masons to let the book take its course. Had the advice been followed, the whole thing would long ago have sunk into oblivion, and Morgan would have lived and died in quiet and obscurity.

Morgan's intended work, it seems, was in progress of publication in Miller's printing office. A few inconsiderate and officious members of the masonic body concerted, in an evil hour, a plan for the suppression of a work, which if left to itself, would undoubtedly have fallen dead born from the press. Forty or fifty persons assembled at Batavia, and attempted to destroy the office where the manuscript, or the nearly published work was supposed to be. This project failing, some other miscreants attempted to burn the office. A number of Masons joined in a printed notice, offering a reward of a hundred dollars for the apprehension of the incendiaries.

In 1826 Morgan was arrested for *petit larceny*. The ground of the charge was, that he had borrowed of one Kingsly, a tavern keeper at Canandaigua a *shirt and cravat*, which he had not seen fit to return! He was tried and acquitted. But immediately upon his discharge, was arrested for a small debt due another taverner, and committed to prison. About this time a certain Giddins, infamously famous, as concerned in Morgan's abduction, began to figure as a witness in the case, whose evidence was rejected in the court on the ground of his being an avowed atheist. He seems to have been desirous to become, what is known in common parlance by the name state's evidence, and to attach to his confederates a most atrocious guilt, in which, by his own confession, he had the chief share.

The next morning after Morgan's imprisonment at Canandaigua, a certain Lawson paid the small debt, for which he was imprisoned and he was discharged. Immediately upon his discharge he was seized, forcibly thrust into a carriage and driven to Fort Niagara. Notwithstanding Giddins' testimony; nowithstanding the various printed and oral declarations, that he has been seen living, and been found dead, all authentic ground on which to trace his fate any further, entirely fails. It is probable in a high degree, that he was taken across the Niagara into Upper Canada. He has never returned, and this seems to offer a degree of probability that he was in some way despatched, though there are not wanting thousands of instances of persons in his situation, and of his standing, who have wished to have the impression of their death that they might emigrate, and transmigrate, and come out unknown, and unquestioned, under another name, and to enact another part in life.

We pass over the history of numerous arrests and trials, as episodes, or minor movements attached to the main one.

"The mystery attended Morgan's departure—the circumstances of his not having been heard from—the meeting on the night of the 8th Sept.—the attempt to burn Miller's office—and the subsequent arrest of Miller on the 12th, excited in the public mind so many suspicions, that a few individuals residing in Batavia, very justly and properly deemed an investigation necessary.

"With a view to ascertain the circumstances in relation to Morgan's being taken from jail in Canandaigua, rumors of which had as yet only reached them, an agent was sent thither on the 22d

of September, 1826. A number of affidavits were procured on the following day, which established beyond doubt the important fact, that Morgan was arrested in violation of law, after his discharge from prison the 12th of September, and, notwithstanding his opposition, conveyed from hence, in a carriage, prepared for that purpose, by force, they knew not whither.

"Publicity given to the information thus acquired, served to increase still more the intensity of those suspicions. The thunder of popular indignation began to roll. It was however at first in low and solemn murmurs. It emitted as yet no sparks, because no object had yet been found on which its blots could descend. The enquiry is where is Morgan, had appropiately been made, and no answer been given. The citizens of the county of Genesee were therefore invited to meet in mass, at the Court House in Batavia, on the 4th of October, for the purpose of making some arrangements in order to ascertain his fate.

"The meeting was numerously and respectably attended. It was a solemn and impressive scene. A citizen of this free land, entitled to the protection of its laws, had been taken by violence and confined without authority, in some solitary place, or conveyed by force without the United States, to parts unknown, or had fallen beneath some murderer's arm, and no information relative to his destiny or fate, had yet been received. The circumstances that he was poor--that he was dissolute--that he was in some respects unprincipled, and therefore held in but little estimation by community, gave to the meeting, in the eye of the philanthropist, additional interest.

"Had he been a man of rank, of consideration, or of fortune, the people at large would never have been left to make the above inquiry. He would have been followed--he would have been rescued, and if necessary, an army would have been raised at his call, and awaited his commands. The wrongs of an individual once rocked the battlements of Troy, and made the throne of Priam tremble to its base. But the unfortunate and degraded Morgan was suffered to be carried off under circumstances calculated to excite the strongest suspicion, without scarce an inquiry.

"I cannot in justice to historic truth forbear to remark that a number of the most conspicuous anti-masons in the country; men who became so long after Morgan's abduction, and who have since participated in the rewards and honours of a triumphant party, de-

signedly abstained from attending that meeting. Nor can I in justice to my own feelings, suffer this occasion to pass without applauding, in the highest terms, the candour, the good sense, and above all, the holy fervour which appeared to fill, inspire and expand the bosoms of the great mass of which it was composed. A writer of eminence, I believe Mr. Burke, observes, that the public opinion is often wrong, but the public feeling never. An outrage all thought had unquestionably been committed but its extent and authors were unknown. An enquiry was demanded—the public indignation was roused and the detection and punishment of guilty seemed to be its only object. A numerous and respectable committee, consisting of Theodore F. Talbot, David E. Evans, Trumbull Cary, William Davis, Jonathan Lay, Timothy Fitch, Lyman E. Prindle, E. Southworth and James P. Smith were unanimously appointed for that purpose, and the meeting adjourned.

"Similar ones were afterwards held in other counties, and committees appointed, a part of whom subsequently composed the celebrated Lewiston Convention.

"The committee above named immediately caused a notice to be published, containing a brief statement of the facts and circumstances in the case, so far as ascertained, and desired all who possessed any knowledge of information whatever in relation to either, to communicate the same without delay to some one of their members. A request was also sent to his Excellency Governor Clinton, desiring his aid—it was promptly afforded, and a proclamation was immediately issued." Various proclamations were issued by the governor, requiring that aid, and offering pardon to accomplices, that should give evidence in the case. The Grand Royal Arch chapter, in which one hundred and ten chapters were included, disclaimed all knowledge and approbation of the affair, in which they were followed by most of the lodges in the state.

Meanwhile 'Morgan's Illustration of Masonry' fell, like rain drops, from the press, costing, probably ten cents, and which the greedy public appetite swallowed to a surfeit for some time at the price of a dollar. Our own community is unhapily one, that has an appetite, that might be medically called *bulimy*, for such food. The bible, tracts, and Webster's spelling book, hardly fur-

nished equal occupation for the press. With what views it was published, let the following extracts determine.

"We, and each of us, do hereby most solemnly and sincerely promise and swear upon the holy evangelists of Almighty God, that we never will divulge during our natural lives, communicate, or make known to any person or persons in the known world, our knowledge or any part thereof, respecting William Morgan's intention (communicated to us) to publish a book on the subject of freemasonry, neither by writing, marking, or insinuations, or any way devisable by man." Sworn and subscribed this 13th day of March, 1826. Signed 'John Davids,' and others.

"On the 5th day of August following, John Davids and David C. Miller, of Batavia, and Russel Dyer, of Rochester, executed to said Morgan, a bond in the penal sum of five hundred thousand dollars, conditioned for the payment of one fourth part of the sum which should be received on the sale of a certain book upon freemasonry, which the said John Davids, David C. Miller, and Russel Dyer were about to publish.

"On the 7th day of August, and two days only after said bond purports to bear date, captain Morgan, in consequence of a difficulty between him and his friends, addressed to them the following note:

"August 7, 1826.

"Gentlemen, my note of this morning has not been answered. Further evasion and equivocation I will not submit to. Acknowledge you are not gentlemen, or I will expose you in twelve hours, unless you do as you agreed to do. I am not a child—if you suppose I am, you are mistaken. I am a man, and will not suffer myself to be imposed on—you have not acted as gentlemen—I am sorry to be compelled to say it—every part of your conduct has been mysterious, and why so?—My first impressions were that you are not honest men; therefore I wish to settle and have no more to do with you. If either of you feel hurt, call on me as gentlemen, and I will give you any satisfaction you wish.

"WILLIAM MORGAN."

The securing of a copy right to prevent others from publishing the book—its sale at first for one dollar—the oaths of Davids and others—the bond executed by Miller, Davids and Dyer, furnish at least presumptive evidence, that avarice and not a love of coun-

try, or a regard for its future prosperity and welfare, was the principal stimulus to their undertaking."

Never had madam Rumor a more admirable subject upon which to operate. Warrants were issued and trials instituted without number, and each succeeding day brought to light a new brood of stories of violence, blood and murder. While a famous trial upon the subject, at which a hundred witnesses were present, was in progress, a rumor was set a float that Morgan's body had been found, and would be present at the place of trial--this tended not at all to lay the excitement. The persons proved to have been concerned in the abduction of Morgan as far as Niagara, were sentenced to different periods of imprisonment, the longest extending to three years. A petition to the legislature of the state to obtain an additional reward of 5000 dollars to what had been already offered was rejected by the good sense of the legislature, who saw that it would only be adding fuel to the flame.

By this time the excitement had arrived at the pitch of causing anti-masonic associations. Town meetings were called, with the avowed purpose, to form voluntary associations, to detect and punish the perpetrators of the abduction, and supposed murder of Morgan, and to make up a purse for the support of the widow and orphans. The most malignant and improbable falsehoods and slanders, which at another time would have returned with a vengeance, to plague the inventors, in the present state of public feelings, were received with with implicit faith. Demagogues now saw that the affair was ripe for their use, and they accordingly took it in keeping. Bigots in their church, made use of it with the same views, operating in a different direction. Such was the state of excitement, that strangers travelling through that part of the country, dared not avow, that they were masons.

The Lewiston committee had hired a vessel, and chartered boats, and constructed instruments for raking the bed of the Niagara, and a part of Lake Ontario. The business was pursued with great industry for some months to no effect. Efforts to find the body were abandoned, but the public feeling and expectation were in no degree quieted. We remarked, that a body was found, on the shore of Lake Ontario, which appeared to have been left there by the surf. Being highly putrid, after the usual inquest it was buried. It soon spread through the community, that it was Morgan's body. Some gentlemen from Batavia and Roch-

ester repaired to the place of interment. The body was disinterred. Mrs Morgan was conveyed to the spot. It may easily be imagined in what state the body was. All identity of colour was gone. The hair, height, teeth, dress, &c. of course, remained unaltered.

In neither of these circumstances was there a trait of resemblance to Morgan. The dress was not that which he wore when he disappeared. There were religious tracts in the pockets, and Morgan was not of the men who carried tracts. But a jury of inquest was summoned. Witnesses were examined. The first witness swore that Morgan had double teeth *dentes molares*, all round, and that the body had the same: and he described many other circumstances of identity between this body and Morgan's. Most of the witnesses, and thirteen were examined, swore to the same effect. What is more astonishing, Mrs. Morgan, whose testimony bears on the face of it marks of honest conviction, agreed with them in many particulars, especially in regard to the double teeth all round, and to the circumstance that two of his teeth were wanting and one split, to which circumstances the witnesses generally testified, this body answered. This jury, composed of twenty three persons, subscribed their names to the verdict of inquest, which was, that this was the body of Morgan, and that he came to his death by drowning. All doubt was removed from the public mind. The multitude flocked to the funeral procession. The body was removed to Batavia. A funeral discourse was delivered by one James Cochrane, who, it seems sometimes drew inpiration from distilled spirits, but is said to have been sober on this occasion. The body was once more interred, as that of Morgan. The cry of vengeance against masons was now on the breeze, and the ghost of Morgan was said to walk.

But the tell-tale papers spread the story, until it reached the ears of the real widow of the drowned person. A Mr. Monro, of Upper Canada, left his home for Newark, and was drowned in the Niagara. A description of the clothes found on the body of the supposed Morgan induced Mrs. Monro to believe it was the body of her drowned husband. In company of relatives she repaired to Batavia. This ill-fated body which could not rest in earth, was once more disinterred. It would be useless to detail the evidence of the new inquest. No seeming, when properly sifted, can show the aspect of truth. The real truth of the case, that this was the identical Timothy Monro's body, and not Morgan's, was establish-

ed by that kind of evidence that cannot fail to establish undoubting conviction in every rational mind. It is an astonishing proof, these inquisitions, how much testimony is affected by strong prejudices, public excitement and popular feeling. A great number of particulars, specified on oath by the first jury, proved to be not as specified, by this second examination. Particularly it was proved that Morgan was wholly bald on the forehead, and never wore whiskers. This body had a considerable tuft of hair there, and had whiskers. The circumstance of the double teeth all around was utterly disproved. This body had teeth of the usual character, and instead of having lost two, and a fragment of another, had actually lost five. What put the matter out of all question was, that Mrs. Monro specified before seeing them, certain articles of dress, which she had made with her own hands, and which were found to be, as she described them to be, before seeing them. All doubt was dispelled from all minds, except such, as were determined not to be convinced. It is reported that people, who had obtained all the political objects desired from the impression, that the body was Morgan's, observed "that he was a good enough Morgan, until after the election."

The affair of Morgan was pregnant with wonders from the beginning. During the delusion of witch time, there were not wanting persons, who, carried away by the prevalent insanity, became convinced, that they were witches and wizzards, and made confession, as such. A certain R. H. Hill came forward in the papers, and with most imposing solemnity confessed himself guilty of having murdered Morgan. The poor man supplicated mercy of God and man, as one sure of the gallows. But the Morgan matter had been proved to be a two edged instrument, which men began to be cautious of handling. Mr. Hill attracted notoriety which perhaps, was his wretched motive, and was imprisoned, but could not gain a martyr's fame by being hung. The jury incontinently dismissed him, as being either maudlin or moon struck in the upper story.

In the midst of these popular commotions of sentiment, Mr. Clinton was called suddenly to his account. Mr. Pitcher, Vice Governor, recommended to the Legislature the appointment of a person, for the especial purpose of investigating the Morgan business, and Daniel Mosely, esq. was appointed. An attempt to procure a similar enactment in congress wholly failed.

Another strange circumstance attending these transactions remains to be recorded. Col. King, a man highly respected in his neighborhood, about the time of Morgan's abduction, removed from the vicinity of Batavia, and with the appointment of sutler to Cantonment Towson, repaired to that remote establishment on the Kismesia, a high branch of Red-River. Among other rumors, it was reported, that he had been concerned in the murder of Morgan, and had fled to this distant region a fugitive from justice. Remote as he was, the rumour reached him. He immediately made arrangements to return, and show himself in the midst of his accusers. Meantime three officers, appointed by the authorities of New York, had repaired all the way to Kiamesia to arrest him. Arrived at the Cantonment, they required the aid of Captain Hyde, the commander, a gentleman whom we formerly had the honour to know, in order to arrest Colonel King. He refused the required aid, though otherwise offering them permission to examine his store. At that place they were informed that he had started for New-York. They made the best of their way in the same direction, and the parties accomplished this wild goose chase of almost 4000 miles, in nearly the same time. It is easy to conjecture the feelings of the slanderers of Colonel King, at finding him, fearless and erect, in the midst of them. Captain Hyde was ordered to New-York on arrest for refusing his aid for the apprehension of Colonel King. We pass over all the subsequent trials of Bruce ; and trials of various persons for libel and slander, that have grown out of this business. We have intended only to touch upon a few of the prominent facts, in this interminable history of plot and counter-plot. We should as soon have thought of making up a volume of cases and reports, as going into all the legal details of this strange business.

A general crusade had commenced against masonry, of which the following, extracted from Mr. S. Southwick's paper, the oracle of the anti-masons, may be considered the watch word.

" Anti-masonry sprung from the throne of God, and under his Almighty wings, it will conquer " Hell's master piece," and redeem our country from vile slavery and galling chains—from eternal disgrace, from everlasting ruin and degradation. The man who hesitates to support such a cause, stabs his country and dishonours his Creator. Let no such man be trusted--let him live neglected and die unpittied and despised, and let no monument

tell his name or point to the spot where 'his recreant ashes pollute the soil that gave him birth.'"

It spread more or less extensively, into all the states. It denounced first the system, and then the men, as unfit for any office, and unworthy of any countenance. It not only denounced the men but denounced those who would not denounce them. For some, of the old charges of Abbe Barruel and Robison were resuscitated and brought forward. Others were told that every thing secret was wrong. Others were taught that the principles inculcated were those of deism. Still, for others, it was denounced as despotic in tendency, absolving men from obedience to the laws, and inculcating instead a blind and implicit deference to the decrees of the lodge. The mischeivous and stupid abduction of Morgan was the foundation and topstone of the theme, and a legitimate proof of its tendency. Anti-masonic committees were organized, one of whose specific and avowed functions was, to oppose all candidates that were not anti-masons. We omit for obvious reasons, one very striking example of the political use made of masonry and the anti-masonic excitement. about which much was said in the papers at the time. The chief magistrate of the Uuited States ought never to condescend to reply in the shibboleth of any party to the impertinent queries of any one ; and Mr. Adams' charge to his New-York correspondent, not to make his letter public, would seem to imply, that he had not studied the case of him, who, when charged to tell no man, straightway went his way, and the more vehemently proclaimed what was done, through all the country.

It soon became an instrument in the hand of some of the spiritual guides ; and ministers were denounced to their people, and members of churches to spiritual censure, for being masons. Anti-masonic meetings and societies have had their orators, and in Cam, bridge, Massachusetts, no less a man than Dr. Waterhouse has been selected for orator. In some instances, when the pursuit has been too hotly urged, there has been a revulsion, and a reaction; and we trust, thatthe excitement, having lost the original pungency and zest of its influence, will soon pall upon the public ear, and this much vexed and discussed institution return to its original standing in the public estimation.

We should not have trespassed so long upon the patience of our readers, in spinning the thread of this narrative to such a length, had we not deemed that the history is fraught with instruction upon a point most vital to the stability of those institutions which

are the pride and glory of us all. We proudly talk of our illumination and march of mind. We speak of the disgraceful illusion, recorded in history, of which some account is given in the book before us, as things which belonged to a former age, and could never be re-enacted in ours. Here is a proof and a palpable one, that the public mind, when a fair pretence has first been offered, can be played upon as effectually, and that men are in fact as gullbile now as they were in the times of the meal-tub plot, or witch time. This ought to inspire present vigilance and caution.

Another inference, as ministers say in a sermon, is, that of all the arts of demagogues, the most disgusting, and that which ought readiest to consign them to infamy, is this of playing upon the virtuous feelings and credulity of the people, in turning these popular delusions to the purposes of their own personal and political advancement. A candidate for any office of honor and emolument, depending on the popular suffrage, may, prehaps, be allowed to caress the children of their constituents, and pronounce them the most beautiful little creatures that were ever seen.

He may insinuate, that the mother is pretty, knowing and good. He may talk with the good man about crops, pigs, and the price of pork, and flour, with such knowledge of the subjects, as he may possess. He may hint, so that it is done dextrously, that his competitor is a noodle, a rogue and a defaulter. He may practice all the little arts of what, we here call feeding the subject of the gull-trap with soft corn. All these are fair and hackneyed arts consecrated from all guilt by use, time out of mind. Whiskey and loans are more questionable expedients. Ogling, and walking arm in arm, and taking the voter aside from the crowd for private confab, approach the confines of intrigue; and the promise of an office, conditioned upon success, is clearly "bargain and corruption." The west country fashion of treating the voters from a wash tub of whiskey toddy, in which the brown sugar is stirred in by the candidate, who takes off his stockings and shoes and operates, as the feet of the vintagers do in France, when they mash the grapes, and who hands off the political beverage to the voters in his shoe, may be tolerated, from its show of originality and of the "free and easy." It is usage, not wholly disallowed, for the candidate to ride a race on a Kentucky "chunk," for the amusement of the spectators, or run a foot race with the best man, otherwise the best boxer in the company. A stump is the time-honored pulpit of all political aspirants in the west. These and riding the

canvassing circuit, and changing opinions, moral, political and religious, a hundred times in a day, to accommodate the party to his company, and seven hundred other choice arts, known to the sport, afford a very pretty and copious choice, in the selection and the right application of which, the aspirant shows his tact and his skill, and his cleverness; and they are all white-washed by common tolerance into innocence. But there are others, that are clearly questionable; and we have seen them in some instances too gross to be swallowed even by voters of the most enlarged delutition. For instance, we saw a candidate, known to be a derider of religion, sitting at a camp preaching among the ministers, and ever and anon uttering a dismal groan, as if seized with a cholic pang, and a face of the most elongated and rueful sanctity. Candidates, however ungodly at other times, are sure to have religious concern come over them about the time of a camp meeting.

We feel reluctant to enlarge upon a theme so hateful, and the revolting details of which are so well known to us all. There is no point of information that has made so little progress among the people at large as information, what deportment in aspirants for their favour, is becoming and respectable. One would think that the head must indeed be of wood that could not instantly penetrate the palpable contempt for the poople, that is thinly veiled in all these miserable and unworthy expedients. Never does a candidate so loudly manifest his conviction, that the people are asses, as when, though at other times, an atheist, he groans at a camp-meeting; and at other times, select and aristocratic in his habits, when he all at once becomes the man of the people, at the eve of an election. To seize the popular delusion of a meal-tub plot, witchcraft, or masonry, to work into the designs of ambition, ought to be stigmatized in terms of the most pointed indignation.

The time will, and the time must come, or our institutions will not remotely descend to posterity, when enough of the controling minds of the community shall possess just estimates, of true dignity and worth and uprightness, and tact to discriminate, what is respectful deportment in candidates, to blast with the scorching lightning stroke of virtuous indignation, all these vile arts, similar to those with which rakes woo prostitutes, all these arts which declare that they who use them despise the people, and consider them of no other use than to be gulled to give their votes, and like docile elephants, to be coaxed on their knees, that these aspirants may erect their castles on their back, and ride them to their purposes. No

man was ever worthy of the suffrages of the people,who would take these methods to gain them. No man, who had any right notions of dignity and self respect, would stoop to these measures for any boon which ambition could covet, or the people bestow. Nothing ought so directly to excite the suspicions of the people, as to discern these incipient efforts to fawn upon them.

FAREWELL SERMON,

Preached at Harpersfield, Delaware county, June 21, 1829,

BY REV. STEPHEN FENN, A. M.

John 10, 32. Jesus said unto them, many good works have I shewed you from my Father—for which of these works do ye stone me?

These are the words of the Lord Jesus Christ. They are a reply to the Jews, for their unkindness and cruelty towards him, in stoning him. Our Lord was at Jerusalem, at the feast of the dedication in the winter, and as he walked in Solomon's Porch, the Jews came round about him and began to interrogate him. How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I have told you, and ye believed not; the works that I do in my Father's name, they bear witness of me.—*Mark*—"But ye believed not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my Father's hand. My Father, which gave them to me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one."

It was for preaching these plain and essential doctrines of the cross, that the Jews again took up stones to stone him. When Jesus saw them with their stones ready to cast at him, he spake to them in the words of our text:—"Many good works have I shewed you from my Father; for which of these works do ye stone me?" He wished to know for which of the many good works he had done among them, during the whole time he had preached and laboured among them, they were now going to stone him.

Now hear the answer which the Jews made to the iniquity of our Lord: For a good work we stone thee not, (wiped themselves with a single stroke from all blame,) but for blasphemy; because that thou being a man makest thyself God. The Jews then, and so it is now, have no more belief in the deity of Jesus Christ, then

the modern Arians among us have. The Jews denied that they stoned Christ for a good work, and at once charged him with being guilty of the most atrocious crimes—and they lied every word they spoke. I ask the Jews, and all other persons, to lay their finger on a single evil act that ever Christ did; all their accusations against him were groundless; and it must have been for a good work that they stoned him, for their was not an evil work to be found in him.

The Jews were not willing that the truth should appear; for if it should be brought out to view, in all its length and breadth, it would throw a weight of odium upon them, which they would be illy able to sustain; and if they could so manœuvre as to cast all the fault upon Christ, then all their wicked and cruel dealings with him would pass well with the world.

In the providence of God, my labours here, as a minister of the gospel, are brought to a close. I have preached in this place for thirty-six years.—When I first came to this town, it was a mere wilderness, in both a natural and a moral sense. There were but few inhabitants, and they in low and pennyless circumstances—able to do but very little for the support of society. In a great proportion there was a willing mind to do, but manifestly a great want of ability.

There are but three men now living in this town, who belonged to this society when I first began to labour here as a herald of the cross of Christ, though some more became inhabitants before my ordination, who are now actually living here. Almost all who then composed this society, are now either housed in the silent grave, or have moved to some other place.

The society has almost changed its inhabitants three times since I commenced my ministry here. Great changes have taken place in this society; like all other places we have often times been visited with death; the congregation of the dead has been swelling every year; many of our near and dear friends sleep in the dust; their memory is dear and precious to us, but their society we never can enjoy any more here on earth. There have been two hundred and ninety-five deaths in this society, including all ages.—This account is not designed to embrace other denominations in this town; it is confined wholly to your society.

In the discharge of my ministerial functions, I have often been called to administer the ordinance of baptism. Sometimes it has been difficult for me certainly to determine who were the proper subjects of the ordinance; and it is by no means improbable that I may have often erred in this important part of my duty. But I have

this for my consolation, that my errors were those of judgment, and not of will or design. I have performed seven hundred and thirteen baptisms, not all in this church, but in this and the churches around. Quite a number to whom I have administered baptism, are now in the eternal world, giving up an account to God, and receiving according to the deeds done in the flesh.

I have performed three hundred and sixty-seven marriages, in this town and vicinity. In a few instances I have married the same person twice; and a very considerable number of those whom I have married, have had their days numbered and finished, and are called out of time to the bar of God. The path of life, as we are passing along through it, is chequered with a great variety of incidents, directly calculated in their very nature to remind us of our dependence and accountability.

When I first settled in this place it was in its infancy. People had not yet gotten their farms so cultivated as to more than barely support their own families, with all the economy they could use; they had little or nothing to spare to support the gospel. My salary is well known to you all, has ever been nominally small; and the manner in which it has heen collected; taking the years on an average, has been reduced one quarter in its value—at best, if it had been punctually paid, it fell far short of being a competent support for my family. When the society had fallen in debt and it was found extremely difficult to raise money to pay the arrearages, the whole burden resting upon a few, and many of them not the most able, I have repeatedly given off large sums of my salary, and trusted to Providence for my support. I have had to flee to the fields and labour hard for my subsistence, rather than burden the people. Having been constrained to flee to the fields, has been a course highly injurious to me, to my proficiency in knowledge, and to the discharge of the duties of my office among the people. A minister cannot be driven to the field to earn his living, and at the same time be in his study, furnishing his mind with useful knowledge, searching the scriptures to make preparation for the solemn duties of the sanctuary. If a minister is constrained to flee to the field, it not only makes him a lean preacher, but it makes his hearers a lean people. They fail of that knowledge which they might receive on the Sabbath, and they of those weekly visits which not only secure and maintain friendship between minister and people, but those visits likewise which contribute much to keep religion alive, when they are rightly improved. A people must first place a minister in comfortable worldly circumstances, and then

if he does not faithfully and punctually perform the duties of his office, he must be without excuse, and the people may in such circumstances with propriety find fault.

During the whole of my straightened circumstances, and my incompetent support; let my worldly concerns be ever so crowding, I have ever been ready and prompt to attend all calls, in case of sickness, funerals, &c. within my own parish. Not a case can be found among my own people, where I have ever refused, or even manifested the least unwillingness to attend a single call. This is well known to all who have had occasion for my ministerial services.

But my ministerial labours in the week time have not been confined to my own parish. Besides attending two stated sessions of the presbytery every year, ordinations, councils, &c. which have often led me many miles from home, I have had many calls abroad to attend funerals, lectures, &c. I have been thirty miles to attend a funeral, several different times, and in the several distances short of thirty miles, I have had a vast many calls to preach and attend funerals, and have in every instance attended out of my parish, when called upon, unless prevented by sickness or some providence which was utterly beyond my controul. Attention to those repeated calls from abroad, has rendered my life extremely laborious, and has consumed a very considerable portion of my time, which otherwise might have been spent in my study, or in profitable visits among my people. This consideration, together with others which might be mentioned, ought to do much to satisfy the minds of those who have been too ready to find fault that I have not spent that portion of time in visiting from house to house, which a minister ought.

When I settled here, there was a small Presbyterian church collected here consisting of about twenty members, and the state of piety was extremely low; there was hardly a praying family to be found. Those who had a desire to profess religion, being mostly NewEngland people, did not feel a freedom to unite with the church in its then present form. They had been educated in congregational principles, and they preferred that kind of church government. I was ordained in January, 1794.

Some wished to retain the Presbyterian form: and some, and a majority too of those who were professors, wished to change the form of church government. Accordingly, on the third of May, 1798, all the members, both male and female, *met*, and after an examination of their views of gospel doctrine and practice, were pronounced a church of Christ, agreeable to the rules of the North-

ern Associated Presbytery, and the church has continued on this foundation ever since.

We have had four awakenings, and seasons of special revival in religion, since I commmenced my ministry here. As fruits of these blessed seasons of grace, a goodly number has hopefully been brought into the kingdom of Christ. I have received three hundred and six into the church here since it was organized upon its present establishment. Some of this number have been received on letters from other churches in fellowship with us; but almost the whole have been received from the world on their profession.—There have been great removals by death, by changing their places of residence from this town to other parts of the country, and by excommunication. I cannot now accurately state the largest number of which this church has consisted at one particular time; twenty-nine is the largest number which has ever been received into fellowship in one day.—At several different times there have been quite a large number of youths who were professors; at the present time, there are but few belonging to the church who are in single life. The present number of the church is one hundred and twenty-two: a number of these, by reason of age, infirmities, living at a distance from the house of God, and other causes which it is not necessary to mention, have attended with the church but very little, if any, for several years. The ranks of the church are every year thinning by removals; and there are none coming forward to fill their places. A general deadness as to spiritual things has for a long time been found in this place, and the greatest evil of all, which attends this state of things is, people are willing to have it so: they appear to manifest no wish that the state of things in a moral view should be changed.

My Preaching, as far as I understand the system, has been trully Calvinistic. I appeal to you all, whether you have ever found me a man-pleaser: Have I ever shrunk from declaring the truth even in the most trying times? Though a minister has so many trying temptations arising from the world, and the desire to retain the friendship of the unrenewed part of his audience, not to be found faithful, not to crowd truth upon the conscience, in all its length and breath, lest it should give offence; yet can you mention an instance in which I have shrunk from my duty? Though the friendship of all persons, of every class of hearers, of even the impenitent, is so desirable to a minister who has an earnest to desire to live in peace with all men, and to even seek the things which

make for peace, yet witness against me if you can, the time or place when I ever shrunk from the full declaration of God's word, because I feared that it would arm the resentment of the ungodly against me. With the sword of the divine law at my back, and the awful judgment of the great day when I must give up an account of my stewardship before me, I dared not keep back any part of divine truth. I think I have realized in some measure the worth of the souls of my hearers ; and I have endeavoured so to preach as to save my soul and those that heard me.

Have I ever caused the gospel trumpet to give an uncertain sound? Have not I ever put a difference between the clean and the unclean? And have I not ever pointed out the difference between the holy and the profane? Have you ever known me to talk alike to saint and sinner? Witness against me if you can, when I ever cried peace, peace when their was no peace. Have not I, in the most moving and affectionate terms, intreated sinners in Christ's stead to become reconciled to God? Have not I followed him from Sabbath, to Sabbath, with the most earnest intreaties to become reconciled to God while the door is open? Have not I showed the sinner on gospel ground that there is no hope for him?

I appeal to the whole church if I ever refused to administer the ordinances of the proper gospel to any who are the subjects of them. Have not I ever manifested the utmost readiness to feed the sheep and to feed the lambs of the flock with the sincere milk of the word of divine truth, and to administer the ordinances to them for their quickening, for their comfort, and for the confirmationof their faith?

As purity is necessary to the peace and prosperity and growth of the church, and to its honour and respectability in the world, have not I in every instance when their was a call for it, urged upon the church their duty, and pointed out to them the spirit with which discipline must be exercised, that the desired end may be effected, that the offender may be reclaimed, and God's name be glorified? Have I ever manifested the least disposition to screen any one from discipline who in the judgment of the church, was deserving it? Have not I often pressed discipline upon the church, when I could get none to undertake it?—has not the church often bled at every pore through the neglect of its members towards offenders? If the moral health of the church is not kept good, it will

certainly languish and die; a tree, or vine, that it may be made fruitful, must be kept well pruned.

I appeal to every one, if I have not, during the whole of my ministry here made it my business to press the punctual and the faithful performance of duty upon every one? Have not I, in times more than I can reckon up, called your attention to the solemn and important duty of family prayer—of the sanctification of the Sabbath —of public worship in the sanctuary—of closet duties—of separation from the world in your life and conversation—and of a close and humble walk with God? Have not I always told you that the best way to carry conviction to the consciences of those around of the holiness of your hearts, was to evidence it in your life and conversation? You must in all things walk according to the rules of God's word, if you would rightly support the christian character.

Whenever a person has been sick, and I have been called upon to visit him, I have invariably attended—not an instance to the contrary can be found; and I have commonly made it my rule of procedure, when I have heard of any one within the congregation that was sick, dangerously sick, to improve the first opportunity to visit him, though I have not been requested to do it. When a sick person has at any time desired the prayers of the church and congregation, I do not recollect a single instance that I have failed to visit him, and to pray with him, and impart such instruction as his case required, and he was capable of receiving.

I had the peculiar happiness of living in peace with all my neighbours;I have never had a quarrel or controversy with one of them. If we did not at all times agree in all things, yet the matter was at all times so disposed of as to prevent a rupture, and I believe we were saved from any wrong feelings towards each other.

In the course of my ministry here, I have had many things to encounter that have been exceedingly trying to my feelings, but never, according to my recollection, have I in a single instance been so thrown off my guard by any opposition which I have received, as to be enkindled into a passion. God has mercifully preserved me from anger, and has kept me from railing and provoking language; and in all my intercourse with my fellow men, I have endeavoured to seek the things which make for peace.

I have known what it is to be afflicted. Here have I buried the wife of my youth—a woman endeared to me by every tender

tie; she was endeared to her family—to a large circle of christian friends, and she died in the full faith of the gospel. Here I expect soon to bury my present wife; she is now apparently in the last agonies of life, and only awaits the call of her dear Lord and Master to depart, and to be with him, which is far better than to be here. Will the Lord prepare my heart for a repetition of such sore trials.

I have spent all the prime of life, and the best part of my days in this place. Thirty-six years have I preached to you the great things of the kingdom of Christ. I am now passed my *sixtieth* year; my usefulness cannot any where be continued but a little while longer, if my life should be lengthened out. I have been with you in days of prosperity, and in days of adversity. I have seen and enjoyed good days, amidst many trials and crosses, and I think I have reason to bless God for all the way he has led me in life.

I thought to have spent the remaining part of my days here with you in the ministry, but God in his holy providence has ordered otherwise. The spirit of anti-masonry rose here at the very time most favourable for its rapid growth. Religion was at a very low ebb, and the mind was in a right state to receive just such a kind of spirit, and to blow it up to the highest pitch, and to prostrate every good feeling before it; and we see that this is the very course which it has taken. Religion has disappeared on its approach. The tunnel of anti-masonry grew hotter and hotter, and there was no alternative left for me, only to be overpowered by its exterminating spirit, or to flee before it. And as several had already taken a decided stand, and declared that they would not pay me any salary, because I was guilty of the crime of being a mason, I thought that wisdom, personal safety, and peace within my own breast, required that I should retire from my pastoral charge; and hence it was that I deliberately asked for my dismission. I was persuaded that my friends would not wish me to continue in such a situation, exposed to such an intolerant spirit, which prostrates all before it, levels all distinctions in the character of men; paralyzes every religious feeling; divides families, societies, churches, counties and states; alienates the most intimate friends; declares that every one that will not come into its measures, shall be prohibited holding any office of any grade in either state or church; and declares that it will not give over its persecutions until every mason, and every upholder and supporter of masonry,

shall be hurled from his office, and they snugly placed in his room. Jacobinism in France, in the days of Robespierre, was not so deadly in its influence as the spirit of anti-masonry.

If a man does not attend a lodge for ten or fifteen years, and has made up his mind on good and sufficient reasons not to attend any more, this does not in the least shield him from the deadly, persecuting hand which is raised against him. Anti-masons will have no neuters; every one shall come over to the standard which they have erected, or feel the utmost extent of their persecuting rage.

Travel over the whole western section of the state where this anti-masonic spirit has spread with its wasting influence and exterminating rage, and you will see nothing but a moral desolation.—Every thing is as completely in a moral waste, as the Island of Scio was in a natural waste, after it had felt the barbarous, ruthless hand of the blood thirsty and insatiable Turk. At the west you will see churches, which were but a few years since prosperous and in peace, and walking hand in hand in the duties and ordinances of the gospel, now divided: refusing to fellowship one another as christians; filled with the uttermost bitterness one towards the other, and the stated ministrations of the gospel, driven away from them; societies in ruins, and the morals of the people rapidly returning to a mere heathenish degradation. Let this spirit continue to rage, and our world will be an alceldema, a field of blood; for all the depraved passions of the human heart are enlisted in the promotion of this fell, destroying manna.

If I have any spirit of discernment, from the state of things in this society and church, I see a dreadful weight of wo and ruin connected with this anti-masonic spirit, in relation to this people. I already seem to see the seeds of dissolution and final ruin taking deep root. The church and society which have been prosperous for more than thirty years, already tremble and pant for existence. I look on the people, to whom I have so long administered, with deep interest. I tremble for their welfare and existence. I am filled with the most sensible emotions at the threatening prospect before you. I have a more ardent desire for your peace and prosperity. I have, as an ambassador of Christ, administered to you for many years; and now to see such a cloud hangingover you fraught with such dreadful evils and charged with such exterminating appearances, is distressing indeed. I hope my fears towards you will not be realized; that God in infinite

mercywill avert the storm which hangs over you, and gathers blackness every moment. If he does not in his rich grace interfere, you are a ruined people, past all hopes of a recovery. If a different spirit is not manifested, from what has been for several months past, I fear your destruction is sealed.

I make no doubt that some, at least, who have engaged in this anti-masonic excitement are sincere. They think that the exigency of the times call for the most serious exertions. But their sincerity in the thing does not justify the measure at all. Saul of Tarsus verily thought within himself that he ought to do many things contrary to the name of Jesus of Nazareth, which things he actually did in persecuting and committing to prison and to death the innocent followers of the Lord Jesus Christ.—He was very sincere in his malicious attack on christianity.—He after wards acknowledged that his sincerity was no justification of his conduct in persecuting the church of Christ. People may be sinceer in a wrong measure as well as in a right.

As I have now barely, in a brief manner, brought into view some of the good works which I have shown you from my heavenly Father, and which I have actually done among you; and have touched upon the only thing which has brought my ministerial labours to a close with you, I shall now, after offering up my earnest prayer for your best peace and prosperity, take my affectionate leave of you; verily believing, that every thing respecting my ministry here, both in relation to you and myself, will be reviewed at the judgment day. Consequences, as eventful as eternity, stand connected with the relation which subsists between minister and people. I must give an account how and what I have preached, and you must give an account how you have heard, and how you have practised. Wishing you much of the divine presence and enlarged measures of the influence of the holy spirit, I now take an affectionate leave of you—*farewell*—AMEN.

POLITICAL ANTI-MASONRY.

WE understand that the "Suffolk Anti-Masonic Committee" are unwearied in their efforts to prolong the existence of that infamous party, to which, as a dernier resort, the worthless and discarded of all parties have attached themselves. It is unnecessary for us to say that we refer to the demoralizing faction who are arrayed against the Masonic Institution—against the personal and constitutional rights of a large and worthy portion of the community—against the peace of society and individual happiness. However honest this committee may be in their opinions; however honorable in their intentions, (and we are willing to believe that they are all honest and honorable men,) they will learn that their opinions are predicated on false premises; that their purposes, had they the power to carry them into effect, would be productive of the most dangerous and appalling consequences; that they would sever in twain the ligaments that give to civilized society, a supremacy over the unlettered and unsocial savage tribes of our own forests; that they would revert the order of government, and convert our fair system of republicanism into a perfect system of anarchy and discord; that the object they are zealous to obtain, tends directly to the subversion of the principles on which our inestimable bill of rights is based, and on which all our free institutions are predicated.

If all men are created equal; if they are endowed by their Creator with certain unalienable rights; if among these rights are liberty and the pursuit of happiness, in what light shall we regard a combination of men, (of doubtful motives and unstable principles,) whose avowed object it is to wrest these rights from the hands of the members of an extensive and ancient institution, whose principles are as pure and patriotic as the genius of man could make them? Can we regard them in any other light than as enemies to "equal rights"; than as dangerous to our government, to our free institutions? Can we assign to them a more enviable rank than that assigned by public opinion to aspiring political disorganizers? That the gentlemen who compose the "Suffolk Anti-Masonic Committee" would knowingly lend their aid and influence to effect a revolution like this, we are unwilling to believe; yet, if the anti-masonic party in this country, should prove successful in their object, they would effect the political disfranchisement of between two and three hundred thousand freemen! That they would

stop short of this, we do not believe ; but that this is the goal for which they have started, in their Gilpin race, we have indubitable evidence. Masons have already been disfranchised. In a neighboring state, many of them who have held places of public trust for years, and have discharged their duties with ability, and to the perfect satisfaction of their constituents, have been removed for no other cause than that they were members of the Masonic Institution ! and political demagogues, with no other qualification than the talismanic recommendation of the potent term *anti-mason*, have been elected to fill their places! Even in our own state have Masons been excluded from office and the jury box ! Our citizens have been called upon, through the public press, to meet and put down *the Masons* at the *ballot box!* How far they will obey this call—in what estimation they hold the motives and principles of the men who thus call upon them—future events will determine.

This subject is of the deepest interest and importance to every citizen. Permit the anti-masonic party as they are called, (though they care no more about the principles of Masonry, than they do about the principles of Religion,) to carry their point against the Masonic Institution, and you have no security for the permanence of any institution in the country—unless we except the halls of science, or infidelity, that may hereafter be erected on the ruins of our churches. The daring and unrighteous attempt now making by a combination of reckless fanatics and brainless tools, to wrest from a portion of citizens, at least as intelligent, virtuous and patriotic, as any other class of men, the political rights and immunities, guaranteed alike to every individual of our common country, by our constitution, by the sacred charter of our liberties, solely because they will not servilely bow to the proscriptive mandates of ignorance and delusion, should, therefore, meet with the indignant frowns and execrations of honorable men, of all parties and denominations. As we remarked on another occasion, an attempt to deprive any class of citizens of their political rights, is directly opposed to the spirit and intent of our free Institutions, and tends immediately to their subversion ; *to the overthrow of our republican form of government.* The baseness of such a design can only be equalled by the moral depravity of the men with whom it has its origin. It could only have had its conception in the most depraved and licentious minds; and it can draw its sustenance only from the most polluted and dangerous of fountains ; from the worst passions of the human heart. Fed on a diet so unwholesome, and opposed by the inflexible virtue of an intelligent people, its existence must be limited. But if such a principle be tolerated, even by the passiveness of the disinterested in the present excitement, no limits can be assigned to its consequences; no end to its effects. If uninterrupted in its infernal career, it will not stop at the ac-

complishment of a given purpose ; it will spread throughout every department of government : it will find its way into all our institutions—none will be exempt from its influence, none from its curse. The spirit of persecution, ignorance and fanaticism, *can never be satisfied: it must be met and overcome.*

We have been induced to make these remarks at this time, principally for the purpose of introducing the following extract of a letter from Mr. Baldwin, of Pennsylvania, whose friends had cherished a hope that he would consent to serve the district in which he resides, as member of the present Congress. A respectable committee addressed to Mr. B. the solicitation of a numerous meeting, that he would stand as a candidate; to which he replies:

" But admitting the preference which the meeting and yourselves have been so kind as to express in my favour is merited, I cannot withhold the expression of my opinion, that under existing circumstances, it would be improper that my name should he presented to the people. A recent occurrence seems to me to indicate the extensive prevalence of a feeling as little consistent with the honour, the justice, the peace, or the welfare of the country, as with the genius of our mild, benign, and free institutions. Men whose character and wealth give them an imposing station in society, have publicly denounced as unworthy of public confidence, and dangerous to the community, the members of an association,which for ages has survived the enmity of inquisitions and of tyrants; and whose principles have been respected amidst the wildest excesses of civil discord, of triumphant party vengeance, and of regal oppression, and a solemn appeal is about to be made to the people of this district to sanction the proscription. Whether the impulse proceeds from public duty, the spirit of persecution, or the aspirations of ambition, is not for me to say ; but if the freedom which is accorded to their subjects by the despots of the old world, is to be denied to the citizens of the free republic of the new, if we are to become the victims of proscription, not less ruthless and cruel than unjust and undeserved, it seems to me the duty of every man to pause, and seriously inquire, whether the sacrifice of FREEMASONS will appease the angry spirit of the storm, which rages around us—what new victims it may require, and how many of the *civil* and *religious* institutions of the country, may at no distant day, be destined to disappear before the ambition of candidates. For my part, whether the design or tendency of this new combination is properly appreciated or not, my path seems a plain one ; not with my own consent to risk the fearful consequences which may possibly ensue by my being a candidate. If the people of this powerful and respectable district shall think proper to stamp *masons* and *masonry* with the seal of infamy, I hope it may never be attributable to me or my friends ; and

that the responsibility may rest exclusively on those who have commenced the excitement."

The antimasons in this state are holding County Conventions, and choosing delegates to meet in this city the latter part of the present month. What they will attempt to effect it is much more difficult to predict, than it is to predict what they will accomplish. We are strangely aside in our calculation if they do not make themselves appear even more ridiculous, (if such a thing be possible,) than they did at the meeting in Faneuil Hall.

LETTER,

From a gentleman of Auburn, N. Y. to his Brother in Vermont, dated April 20, 1829.

DEAR BROTHER,—Yours of the 11th inst. was received yesterday and read with pleasure.—This pleasure did not arise, however, on account of the sound logic it contained in regard to Masonry; but because your communications are always read, as coming from a friend who possesses a good heart, and when not misled by that bias, prejudice or prepossession, which even wise, and sober and discreet men are liable to, possess also a sound head.

Having nothing new at this time to inform you, I should not trouble you with a letter again so soon, were it not that I feel a little anxiety to answer some of the arguments you have advanced against masonry; and I do this, not because I have any regard for Masonry, for I have none: (that is I feel no interest in it, but am perfectly willing the institution should go down, and be abolished.) for I am no Mason nor *Mason's Jack;* but to point to you if I can, the unsoundness of your arguments, and the unreasonableness of proscribing men merely because they are masons. You observe towards the last part of your letter, that "perhaps I may think by this time you are as much a fanatic as—I do indeed perceive from the tenure of your remarks, (as I think,) that you are further, much further gone than he, and more decidedly and deeply under the infatuating influence of the Anti-masonic mania.—Comparing the futile and absurd arguments in your letter, with your intellect as a man, and your excellent judgment and discernment in other matters, one would be led on to conclude that this Anti-masonic excitement or delirium, or fanaticism, if you please, had assailed the empire of your reason, darkening its vision and

weakening its power, when viewing and discussing that subject.—I shall now endeavor to show wherein your reasoning appears in my view to be fallacious: and first in answer to a remark of mine, (to wit) that from the fact, that "a host of worthies, among whom were many pious Gospel ministers, &c. had given the institution of masonry their patronage and approbation through life, I did not believe the institution was so bad as was represented."—You reply, or rather exultingly ask, whether "I do not believe that a host of great men in every age and nation have destroyed not only their characters and property, but their lives also, by the intemperate use of ardent spirits? and can you tell others," (you say) "that because great and worthy men have done so, it is justifiable?" Now this rejoinder of yours is perfectly extraneous and dissimilar, and such a conclusion does not follow from the premises laid down by me. My doctrine was simply this, to wit, that the approbation of good men was an argument against the charge that the principles of the masonic institution are corrupt and wicked. This I still maintain is correct; but you immediately infer from it, that if a *great* man gets drunk, Intemperance is justifiable. Now I ask, does such a result necessarily follow? So far from a good man approbating intemperance, that horrible desoating vice never received the approbation of any person either good or bad. Even those depraved unfortunate men, who by the indulgence of their appetites have become chained down by those appalling fetters which the force of habit rendered more fatally firm than the strength of *masonic oaths* have invariably reprobated such a course and deplored their own folly.

I recollect in defence of Mr. Adams, in a letter to me last summer, you stated that he had the confidence of Jefferson, Madison and Monroe, those great statesmen and patriots. Now every one must admit, that the approbation of those worthies was a powerful evidence in his favor; and it would require testimony on the other side exceedingly strong, to invalidate such evidence and show that those great men were mistaken; but I might have replied to you with as much propriety as there is in your answer, that "many great and worthy men in every age and nation have destroyed themselves by the intemperate use of ardent spirits?" and therefore (on the same principles that the approbation of Jefferson, Madison and Monroe, is evidence in favor of Adams,) intemperance is justifiable.

"You observe that "great pretension is made by the masons to charity," in answer to which you only say "what didst thou *give* that thou didst *not receive*"—This phrase "what didst thou give, &c." (which you quote from the Bible, and which by the way I think is not there as you have quoted it) from its ambiguity, or want of application to the subject, I hardly know how to understand. I suppose however you mean to be understood by it, or rather the words seem to mean, that because we received all our blessings, and all we possess from the beneficent hand of God, that therefore it is merit, no honor to be kind and charitable.

The Apostle Paul in the passage to which I suppose you alluded, when you made your quotation, was warning his Corinthian brethren against being puffed up with pride one above another, on account of any gifts or attainments they might possess, for says he, "who maketh thee to differ from another, and what hast thou that thou didst not receive?" Now if thou didst receive it, why dost thou glory as if thou hadst not received. A consideration that we receive all our blessings from the hand of God, and a sense of our perfect dependence on him, ought indeed to prevent boasting, and make us very humble, as well as penitent and grateful; but it does by *no means follow* that we should withhold a tribute of respect and honor from those, who exercise benevolence, kindness and charity, towards their fellow men.

If it is *a fact* that the fraternity are charitable, which you seem tacitly to admit, then certainly, they are so far entitled to commendation.

In another place in your letter, speaking of the observation of a mason, respecting boarding with others at the legislature, and that they never concerted together, or tried to carry into operation any means through the secresy of masonry, you observe, had you been there, you would have asked the gentleman "how it came about, if masonry does not interfere with politics, that eleven twelfths of the legislature were masons, when the proportion of the population that are freemen are the other way;" that is, eleven twelfths of the freemen who elected them are *not* masons. Assuming this to be a fact, as you think from your own observation it is, how does this show that masonry interferes with politics? Were this the case, there would be almost a perfect unanimity. There would be no necessity of any concert, to carry a measure. A secret concert, when they were are all of one mind, would be a palpable absurdity.

Perhaps however, you mean to be understood that they concert together to procure each other's election, and are so successful in their management as to get a legislature composed of eleven twelfths masons. The members of the legislature chosen from all the towns in the state by a population of freemen, as you say, are eleven twelfths *not* masons. Now I would ask how, in the name of common sense, any plot or concert could be applied, should it even be attempted? I think I can state one circumstance, one stubborn fact, which has also come under your observation, that proves in contestibly that the institution of masonry has never attempted to interfere in political subjects.

The great leading interests and the political parties which have divided people since the declaration of independence, to wit :— Wigs and Tories, Federalists and Republicans, Clintonians and Bucktails, Jacksonites and Adamsites, have invariably found masons as much on one side as the other ; and Freemasons have been as much divided and politically opposed to each other as other men.— This circumstance, which all know to be a fact, ought to silence, forever, the charge, that masons, as an association, even undertake to control political measures; and, if so great a proportion of our representatives have been masons, it is on account of the character and reputation they sustain as *honest* and capable men, and not because they are wheedled into office by the concerted plots and intrigues of masonry. Let us take another view of the subject: If eleven twelfths of the legislative members are masons, there is no doubt but a great majority have been masons for a long time past, and indeed ever since the state of Vermont was a government ; and it is also very probable that a good majority of the governments of other states, likewise the general government and the framers of the constitution were masons. It is certain that Franklin, Jefferson, Lafayette and Washington were masons. If your statement should prove any where near correct, there is no possible doubt that both the general and state governments have been full and completely in the hands of Freemasons, ever since the declaration of independence. Now what does this fact speak? Let the happy people of Vermont tell. Let the prosperity and independence of our common country, which is the asylum for the oppressed of all nations and is the envy and astonishment of all the governments of Europe—let the freedom and equal rights we possess which were never so well understood and enjoyed by any

people under Heaven—Let the *honor* of our nation which stands with *pre-eminent dignity* above every other nation in the world; I say let these declare whether our government has been wickedly or wisely administered.

It would not be in the power of the warmest friend and advocate of masonry, to pronounce a *greater encomium* upon the principles of that institution than you have exhibited by the statement of facts which you have considered as proof of intrigue and corruption. Admitting that the wheels of government (which I say is inadmissible) have been moved and controlled by a masonic combination, what a mighty and fearful revolution would it occasion, should the anti-masonic measure of proscription prevail. It would exterminate with one fell swoop that patriotic host of statesmen who hold, and have heretofore held the reigns of government, and place the administration entirely in new and untried hands. You say you have had your doubts about using anti-masonry with politics and have stated that men and masons ought to stand or fall upon their own separate merits, but from a more thorough investigation of the subject you have changed your opinion, and then go on to say, 'if we believe the institution a *bad one*, it is our duty to take the most *effectual measures* to overthrow it." What these measures are you have not--but I stated suppose you mean, by " using anti-masonry with politics," and by your stating that masonic oaths "are not morally, religiously, nor legally binding;" to exclude from office all masons, except those seceders who denounce the institution as corrupt and wicked. We ought not to take any unjust measures to overthrow even a wicked institution, this would be like those who do evil that good may come, whose damnation is just. Now let me ask would not such a course be unjust?—It seems from your phrase " effectual means to destroy a bad institution," that you was yourself somewhat aware that such a course would be subjected to the imputation of injustice, and therefore you justify or excuse it, from the necessity of the case and the importance of the object to be accomplished, that is to overthrow a corrupt institution. If public opinion require that masons should cease their meetings for the future, be it so; but to disfranchise a man like a convicted felon, from the privileges of a freeman, from holding any office of honor or trust, because he has been so unfortunate as to unite himself with the masonic institution when it was popular and considered moral and religious, is in my opinion the height of injustice.

Perhaps you may reply in answer to this, then let them "come out and declare it a wicked institution and flee from the tottering fabrick." Let them not only *renounce*, but *denounce* it as corrupt and wicked, and come out from among them "that they partake not of their plagues." In answer to this, permit me to say, that I believe no decent man, who has any respect for himself, or deserves any from others, will ever consent to come forward and publicly denounce that society as diabolical of which he has been an active or approving member. Such an acknowledgment would be not only a confession of wickedness and folly in himself, but if he could satisfy, and make a compromise with his own conscience, would subject him (by many at least) to the imputation of perjury. There are few if any but would think more meanly of a man from such a course, and any honorable man would undergo political immolation upon the exterminating altar of anti-masonic vengeance, before he would do an act so ridiculous.

I do not think but there are men of talents and integrity enough, exclusive of masons, to administer the affairs of government, in all its departments, Legislative, Executive and Judiciary; but I do believe that such a proscription would deprive the public of the services of many good men. How many men even of your own acquaintance are there, who are masons whom you cannot recognize as good men, public spirited men, good members of society, good neighbors, good husbands and fathers and brothers; and kind, obliging and courteous in all the social interchanges of life? Does not justice require the persons and characters of such should be treated with respect and deference? But instead of this, you would issue against them, from the arbitrary tribunal of anti-masonic proscription, an *expost facto thundering bull* of excommunication and disfranchisement, from the privileges of citizens—in this land of equal rights, where freedom has been achieved, and achieved too, by the aid of the treasure, the valor and even blood of many of those men whom you thus denounce and persecute. You observe in your letter that with the evidence before you, you are bound to say that Morgan was murdered, and murdered too, in *exact conformity with the masonic obligation.*" In answer to this I must say I do not believe that the principles of masonry oblige, command or authorize its members to *commit murder.* And I would call upon the unsullied honor, the fair reputation and unsuspected veracity of thousands of masons (many of your and my acquaint-

ances) to testify against it, and if that is not sufficient, I would invoke the venerable shades of Franklin, Jefferson, De Witt Clinton, and Washington himself, to disprove the charge.

Perhaps you may conclude by this time that my feelings are enlisted on the side of the fraternity, but they are not. I have no anxiety at all, for masonry, and no wish to support it. I think it may have been beneficial to its members, as a bond of mutual support and friendship through the dark ages, and in despotic, barbarous or feeble governments, when the liberties, possessions and lives of the citizens were unprotected, and perhaps it might have sometimes, exerted a favorable influence on society; but in this land of liberty and light, I believe it is wholly useless. When the light of the blessed gospel is diffused, and its precepts adhered to; nations will be free and individuals happy. That book contains all the LIGHT necessary to direct our steps in the way of peace and happiness here and hereafter, and it needs not the light of masonry any more than the sun does the aid of a candle at noon day.

I wrote to——,last summer, that I felt somewhat mortified that he should have engaged so deeply in m Anti-masonry, and would make (with proper respect, however, and deference to your opinion,) the same remark to you. This anti-masonic rage, like all other violent excitements, will have its course. You can no more arrest its motion than you can check the ocean's mighty waves, or check the progress of fire in a dry forest, which always (by the way) rages with greater fury in light and rotten substances. Nothing but the unyielding firmness of a rock will resist its attack, but which will ere long subside, leaving many of the godly trees more or less scathed and blacked by its blighting hand and withering touch.

From the N. E. Weekly Review.

ON THE MARRIAGE OF THE DEAF AND DUMB.

No word!—No sound!—and yet a solemn rite
Proceedeth, 'mid the festive lighted hall.
Hearts are in treaty—and the soul doth take
That oath, which unabsolv'd must stand, till Death
With icy seal doth close the scroll of life.

—No word!—No sound!—But still yon holy man
With strong and graceful gesture has impos'd
The irrevocable vow—and with meek prayer
Hath sent it to be register'd in Heaven.
—Methinks this silence heavily doth brood
Upon the spirit—Say, thou flower-crowned bride—
What means the sigh that from thy ruby lip
Doth 'scape—as if to seek some element
That angels breathe?

Mute!—Mute!—'tis passing strange!
Life necromancy all And yet 'tis well:
For the deep trust with which a maiden casts
Her all of earth, perchance her all of Heaven,
Into a mortal hands, the confidence
With which she turns in ev'ry thought to him,
Her more than brother, and her next to God,
Hath never yet been meted out in words,
Or weigh'd with language.

So ye voiceless pair,
Pass on in hope. For ye may build as firm
Your silent altar in each other's hearts,
And catch the sunshine thro' the clouds of time
As cheerily as tho' the pomp of speech
Did herald forth the deed. And when ye dwell
Where flowers fade not, and Death no treasur'd tie
Hath power to sever more, ye need not mourn,
The ear sequestrate and the tuneless tongue;
For there the eternal dialect of Love
Is the free breath of ev'ry happy soul.

Hartford, October 30. H.

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